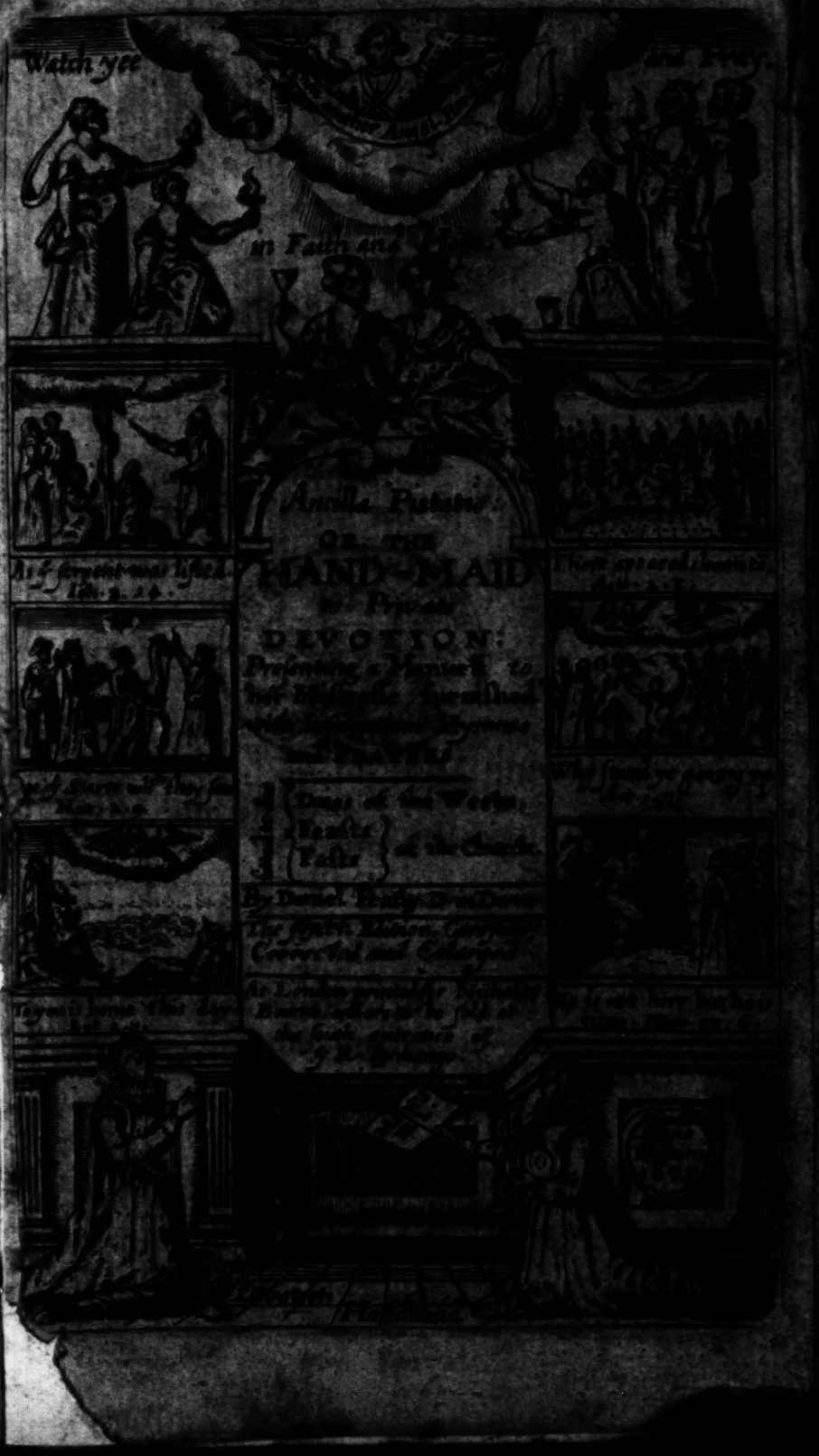
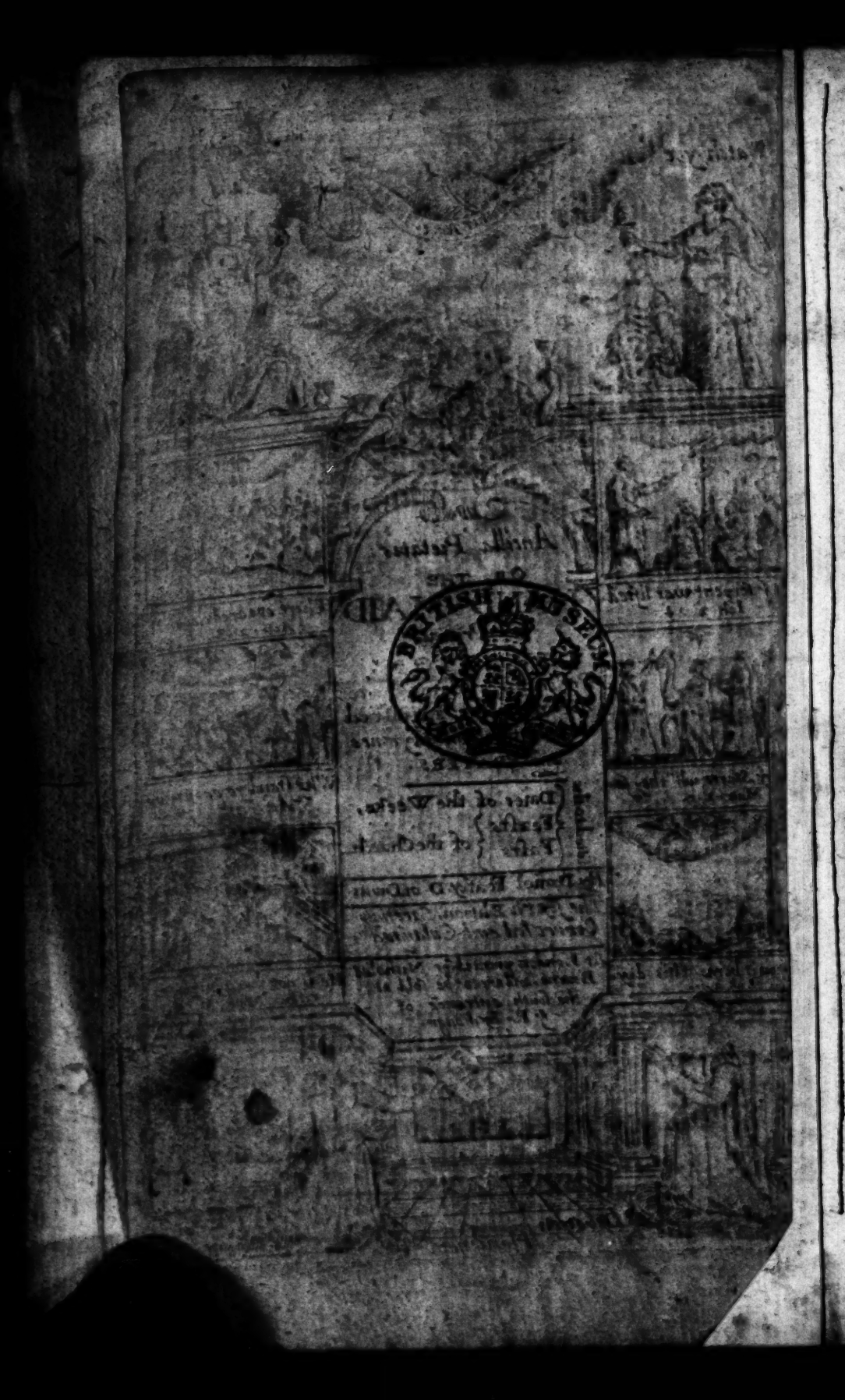

Watch yee
and Pray
in Faith and
Ancilla Pietatis:
Or the
HAND-MAID
to
Private
DEVOTION:
Preserving a Manuel to
Daily Devotion
Prayers
Meditations
Vows
of the Christian
By Daniel Rogers D. in Divin.
Corrected and Enlarged
As I remember'd it Nightly
Before the full of
the Moon



Ancilla Pietatis:

OR, THE HAND-MAID to private DEVOTION:

PRESENTING a Manuall to her Mistresse, furnished with Instructions, Hymnes and Prayers.

Fitted to the { Dayes of the Weeke, Feasts, Fasts } of the Church.

By DANIEL FEATLEY, *D. in Divinity.*

The sixth Edition carefully corrected and augmented.

LONDON:
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DEVOTION:

OR, THE

HANDMAID

to PRAYER.

TO THE RIGHT HONOURABLE and Religious LADY, the Countesse of DENBIGH.

May it please your Honour,

YOur speech with me, about my conference with the Iesuites, and your gracious accepting the relation and defence thereof, hath left in me such an impression of the Character of your Noble and Religious dis-

poſition, that I ever ſince deſired the advantage of ſome good opportunity to teſtifie my dutifull reſpect to your Honour. The truth of GOD receiveth not onely ſupport, but great Honour from the patronage and countenance of great Perſonages, and much glorieth in finding ſo ſtrong a Champion, even in the weaker ſex. Albeit the Sun-beames are alwayes moſt bright in themſelves, yet they never appeare ſo glorious to us, as when they fall upon cryſtall glaſſe, or pretious ſtones: In like ſort Religion and vertue (the rayes of divine light in the ſoule) although they ſhine alwayes brightly in themſelves, yet they never ſeeme ſo conſpicuous and reſplendent, as when they receive ſome luſtre from the

ſubject:

ſubject: when nobility of birth and mind concurre, when ornaments of body and ſoule meete, when eminency of grace & eminency of conditions joyne in one, and reflect mutually each on the other. And verily if your more than ordinary favour and reſpect to the Miniſters of the Goſpell, and to my ſelfe in particular, had not made this my voluntary oblation, a neceſſary obligation to your Ladiſhip; yet your conſtancy in the truth, and love to Sion and her ſolemne and ſacred aſſemblies, might juſtly challenge the dedication of this part of my Hand-maides *Task, to your Ladiſhip, which is to furniſh Chriſtian Faſts and Feaſts with proper Meditations, Hymnes, and Prayers. As our body lives to the ſoule, by which it*

liveth; so our soule should live to God by whom it liveth. And no otherwise is the life of the body preserved by heate and moysture, than the life of the soule is maintained and kept by the heate of divine love, and radicall moysture of tears bedewing the heart root of a true penitent. To kindle the one and feede the other, I Dedicate and devote the DEVOTION of this part of my Hand-Maid to your Honour. For the Feasts representing to your Religious thoughts what Christ hath done for you, will (through the blasts of Gods Spirit) inflame the heate of heavenly love in you: and the Fasts admonishing you what Christ hath suffered for you, must needs yeeld abundant matter to supply the springs of godly sorrow. In

Heaven joy taketh up all times and parts; in hell sorrow; on earth they divide. In heaven there is joy without sorrow; in hell, sorrow without joy; on earth sorrow and joy act their parts; fasts & feasts have their courses; mirth and mourning their turnes; and in every time my Hand-Maid is ready to attend you, either with sackcloth for the one, or a wedding garment for the other. S. Bernard *taking his ground from those words of the Prophet Joel,* Rent your hearts, &c. and returne to the Lord with your whole heart; *thus pleasantly descanteth thereupon:* * We cannot returne unto thee Lord with our whole heart, unlesse it be broken first with true contrition. *There is no whole heart, but a rent heart; no sound*

Joel 2. 13.

* Non est ad Deum toto corde redire, nisi scisso corde.

heart, but a broken; and S. Jerome according in the same note, summeth up the whole practise of a devoute soule in her private carriage with God, in these words; * She sorroweth after a godly manner, and rejoyceth for that sorrow. Godly sorrow for sin, and holy joy for that sorrow, is the whole devout man. Madam, if my Meditations upon the fasting, suffering, and death of our Saviour make you sad and sorrowfull, remember, out of S. Jerom, that you ought to be joyfull for such sorrow. If the piercing Texts of holy Scripture in the ADMONITIONS and HYMNES appoynted for the Christian fasts, divide betwen your soule and spirit, and bruse, if not break your heart with an holy sympathy, remember out of S. Ber-

* Dolet, & de dolore gaudet.

S. Bernard, *that* There is no returning to GOD, with a whole heart, but by breaking it. *And if you find in the whole Devotion of Fasts, matter of pensiveneſſe and griefe; in the Christian Feasts you ſhall have ſtore* of oyle to make you a cheerefull countenance, *and revive your deaded thoughts. The heart of a manis in continuall motion; it alwayes either dilateth it ſelf, or contracteth it: and the* hidden man of the heart *in like manner hath his Syſtole & Diaſtole (as the Anatomiſts ſpeak:) his heart continually either enlargeth it ſelf by joy, or contracteth it ſelfe by ſorrow. And no doubt, when God beſpeak's our hearts for himſelfe, he eſpecially expects and reſpects the motions therof, and the affections producing*

cing them. Hee will have us joy in him, and sorrow and long after him; Joy in his favour, and sorrow in his displeasure: Joy in his promises, and sorrow at his threats: Joy in the Holy Ghost, and sorrow in our owne spirits: Feast to him in a thankfull profession of his gratious goodnesse, and fast to him in an humble confession of our sinfull wickednesse: Like the Heliotropium, turne alwayes to the Sunne; open when he sheddeth abroad his beames, and shut when hee draweth them in: Inlarge our hearts with joy at his gracious presence, and sorrowfully shut and contract them when he is, or seemeth to be absent from us. Thus if our joy be interpreter of our love to him, and our sorrow of our desire of him; if

our

our joy be holy, and our ſorrow godly; if our feaſts be feaſts of Devotion, and our faſts be faſts of contrition: our gracious Redeemer will vouchſafe to bee preſent at both: He will feaſt and faſt with us. At our faſts he will weep for our ſpirituall, as he did for Lazarus his corporall death. At our feaſts he will turn our water into wine, *and ravish our ſoules with heavenly melody. Our feaſts ſhall be as temperate and holy as faſts, and our faſts as comfortable as feaſts.* A good conſcience ſhall be unto us a continuall feaſt *here, and the* Marriage Supper of the Lamb *an everlaſting feaſt hereafter. To both which feaſts, GOD by his Spirit, which biddeth you, bring you for his ſake, who by his faſts and ſorrowes on earth hath purchaſed*

purchased for us everlasting feasts and joyes in heaven; In whom I rest,

Your Honours

to dispose of

DANIEL FEATLEY.

THE PREFACE to the Reader.

CHRISTIAN READER,

IN *the late dreadful Visitation, when* the wayes of Sion mourned, because none passed by them: *and the* gates of the Sanctuary were desolate, *because almost none entred at them: Religion her selfe for the most part forbearing the Church, and keeping her closet, and there finding sufficient employment to complaine of, and bewaile the danger and desolation of her solemnest Assemblies: I fell into a serious consideration of the use and most urgent necessity of* PRIVATE DEVOTION. *And to the end I might accord with my* Brethren in their groanes and cries, *being smitten my selfe with a dangerous (though not infectious) disease; I gave over those* waters of strife *wherein I had met with the* Romish Fisher intangled in his owne

Lam. 1. 4.

Psal. 106. 32.

Isa. 8. 6. owne Net; *and sought after the* waters of Shiloah that runne softly, *which at that season farre better relished my taste than the other. Yet not that I altered my judgement touching the study of controversies, which (without all controverse) is not onely most needfull, but delightfull also to them that are therein exercised.*

For it is an easie taske, and almost every ones labour now a dayes to gather flowers of Paradise, and make Posies, or Garlands of them for Christ's Spouse. But it is not for every hand to meddle with those thorny *difficulties; which yet must be carefully* handled *by them who will make a strong* hedge, *or sure* fence *for the* Lord's Vineyard. *And the more perplexed, and intricate the difficulty is, the greater is the contentment in beating out the truth in poynts of no lesse consequence than difference. Children are not so much delighted with smiting flints one against the other to see the sparkles, as men of rationall understanding and discourse, are by* collision *of contrary arguments to strike out the fire of divine Truth. And even this fire, as well as that other which the naturall heate of* Devotion *kindleth, yeeldeth much warmth to the conscience even of a dying man. Witnesse* Oecolampadius, *whose last words were these:* Now I go cheerfully to the tribunall of Christ, where

it

it ſhall appeare, that I have not ſeduced God's people, but have ſincerely taught the truth of God. *I might inſtance likewiſe in* Doctor Whitakers Cygnea Cantio, *his* ſwan-like ſong, *before his death, wherein hee warbleth ſweetly upon thoſe at this day moſt* Vexed queſtions *of univerſall grace and free-will. And his* contemporary, *the eye of the other Univerſity* Doctor Reynolds, *when he lay on his death bed, called for* Doctor Abbots (*after the Lord Biſhop of* Salisbury) *his Reply* to W. *Biſhop, then newly come forth, and heard much of it read unto him with great contentment.*

But being (*as I ſaid even now*) out of tune *in my body, I liſted not, nor in that* ſhaking *weakeneſſe could hold faſt the* pegges *to ſtreine and tune the* jarring ſtrings *of controverſed opinions in poynt of Religion. That which I then moſt deſired, was to* retire *my thoughts and affections, and compoſe my ſoule to reſt by liſtning to the* ſweet ſongs of Sion *ſet to* Davids *wel-tuned harpe, and runne upon in exquiſite* diviſion *by ſome our excellent* Aſaphs *in their pious Treatiſes, Soliloquies, Prayers, Meditations, and Contemplations. This heavenly muſicke ſo raviſhed my ſenſes, that I found by experience, in the twilight, betwixt the day of life, and night of death, that inlightned thoughts afford nothing like comfort*

to

to enflamed affections. Now the oyle which feedeth this sacred flame (next to the inspired holy Scriptures) floweth most abundantly in Treatises of Devotion. In which kinde of writings, the Romanists for the most part exceed in bulke, but our Divines in weight. The Church of Rome (like Leah) is more fruitfull; but her Devotions (like Leah in this also) are bleare-eyed with superstition. But the mother of our faith (like Rachel) is not yet altogether so fruitfull, yet she is more comely and beautifull, and I hope will be also hereafter as fruitfull. Verily if ever Private Devotions, powring themselves forth in brinish teares, were in season, now they are. Never losses so great to be bewailed; never judgements so fearefull to be averted; never hearts so hard to be mollified; never consciences so foule to be rinsed by teares, as now. Nature hath provided a soveraigne remedy against the sting of the Scorpion in the oyle of the Scorpion. When thou feelest the sting, it is but bruising the Serpent, and rubbing it on the place, and the moysture of the Serpent presently killeth, and destroyeth the venome of that Serpent. I would to God our soules were as deare to us as our bodies, and that we tooke as much care for remedies against sins, as salves for envenomed sores. Then would we, as soone as we feele the sting of sinne in our consciences, bruise the Serpent by true

contrition; *destroy the sinne, and apply the oyle of teares issuing from it, to cure the* wound *before it festered. But among other just causes of teares, this is not the least, that wee mis-spend our teares, and spill that heavenly dew, and profane the* Font-water *of our* second Baptisme (*as* S. Cyprian *calleth it*) *We have teares at will in worldly losses; but none at* God's *command for the losse of his grace. Wee take on for the death of our friends departing from us; but cannot wring out a teare for the spirituall death of our soules* departing (*from* God.) *Yet all our fretting and vexing, all our weeping and howling cannot fetch our friends backe againe, or repaire our worldly losses: whereas on the contrary* (*as Saint* Chrysostome *piously noteth*) the affliction of our soules, and serious bewailing of our sinnes, by Gods grace, shall revive our soules, and recover all our spirituall losses, and that with advantage. *What pitty, nay what folly is it, to powre costly eye-water out of a Venice glasse into a vile pot or bason to wash our feete withall? Doe we not the like, when we turne* godly sorrow *into* worldly, *and abuse* pretious *teares to the bewailing of* vile *and base losses? have we such store of them? or such want of better employment for them? See we not wrath is gone out against us, and the fire long agoe kindled, and not yet quenched?*

Cyp. baptismus lachrymarum.

To

To lave out this fire even with teares, and to ſtrengthen and ſupport the weaker of thoſe hands that have beene and are lifted up to GOD, *to avert this and all other feareſull judgements hanging over us, and to fill their mouthes with continuall* Devotions, *I have furniſhed and repleniſhed this* Manual, *which I name* THE HAND-MAID TO PRIVATE DEVOTION, *to waite on her in her Chamber, or Oratory. The pourtraying of her Miſtreſſe I leave to the penſill of ſome Divine Apelles, whoſe taske will be the harder, becauſe ſhe never commeth abroad. All that my intention aimeth at, and my endeavours promiſe, is but to lay open a private way, and ſet up certaine* Stages *for thy holy race, and pricke thee on forward in it. Farre better helpes in this kinde the pious charity and zeale of religious and learned perſons hath affoorded thee; of whom yet I may truly ſay, as* Tullie *ſpake of the Generalls or Commanders that dealt with* Mithridates *before* Pompey, Laudandum quod fecerunt, ignoſcendum quod reliquerunt: They are to be commended for that they have done, and pardoned for that they left undone. *What they have left, I labour to ſupply; and if I cannot ſupply it, yet I thought fit to imply and intimate ſo much, that the Authors themſelves, or the Publiſhers of their workes, might adde what they find wanting.*

Cic. orat. de lege Manilia.

First,

First, me thinkes, I see in their bookes of Devotion *and prayers,* Solomon's Temple, *without the gate called* Beautifull; *I meane exquisite meditations, and orizons, without an entrance thereunto by preparation. With that part therefore I begin; and it taketh up the more roome in my booke, because it hath been so scanted for place, or rather quite excluded in theirs. In it if thou finde some tartnesse, I intreat thee (Courteous Reader) to remember with me the precept of the Lord Jesus,* Have salt, and have peace; *If I have salt, have thou peace: the rather, because Hymnes, Prayers, and other religious exercises, are spirituall sacrifices, and every sacrifice by the Law was to be* seasoned with salt. Et quoniam mel in Dei sacrificiis non offertur, nimia dulcedo arte mutata est, & quâdam piperis austeritate condita, apud Deum nil tantum suave placet, nisi quod habet in se aliquid mordacis veritatis. *It is* Saint Jerom's *observation upon the legall sacrifices, that* God never appointed honey to be offered unto him. *And the morall truth vailed under that shadow, was, that* in our spirituall oblations nothing pleaseth God that is onely sweete, and hath not some smacke in it of biting truth.

1. Acts 3. 2. Mar. 9. 50. *Hier. Epist. 19. ad Eustochium.*

Next I have much marvelled what the reason might be, that they undertaking

2.

to

to fit prayers and Devotions to severall seasons, and speciall occasions, baulked the Christian fasts and feasts. For albeit the Saints dayes might fare the worse with them, because Popish superstition overcloyed them: Which yet is an abusi of arguing, to argue from the abuse to the abolishing the right use. For by this meanes they might take from us the use of all Gods creatures, because they have been superstitiously or profanely abused some way or other. But admit there might be a legall caveat put in against the Saints Plea, what have the Feasts of our Lord and Saviour deserved, that they should be struche out of their Calender, or sleightly passed without the honour of a meditation, Hymne, or Prayer on them? They cannot pleade want of precedent authority or direction: for they have Copies faire written in golden Characters, by Chrysostome in his Homilies, Chrysologus, Leo, Augustine, Bernard, and other devout Fathers in their Sermons upon these dayes. If they saw not them, why did they not follow the excellent patterne in the booke of Common Prayer? All which laying before mee, I have drawne formes of exhortations, Hymnes, and Prayers, carrying throughout a manifest impression of the feast to which they are dedicated. And before them I have prefixed a Parallel of the Prophesies of the Old, and the Histories of the New Testament

ment compared together, that thou mightest have an ocular demonstration of that which S. Austin writeth concerning both. The New Testament is vailed in the Old, & the old is revealed in the New.

After the Feasts (if not before, as preparatives to them) the Church fasts should have been ranked. But there being in their Devotions no spirituall dainties allowed for the Festivals, I no: hing marvelled at it, that Christian Fasts were utterly unprovided for, and (if I may so speake) fast with them. Extraordinary fasts of humiliation, to avert some fearefull Plague, or imminent judgement, they take notice of; but the ordinary fasts of Devotion they mention not at all. Yet certainely the devout soule, out of a sympathy with her Saviour, cannot but weepe with him, as well as rejoyce with him, in some measure fast with him on Good friday, as well as feast with him, and for him, on Easter day. If any teares of a sinner are the wine of Angels, I am perswaded they are those teares of Devotion, which after much fasting, and Prayer, and meditations, spring out of the serious apprehension of Christs infinite love testified to mankind by his fasting, watching, praying, weeping, bleeding, and dying for us on the Crosse. But they will say, these are the sacred fewell of every dayes fire. Yet it is more proper to remember the worke of the day in the day

3.

Opus diei in die operis.

day wherein it was wrought. And albeit the Iewes were bound alwayes to remember Gods wonderfull deliverances; yet more strictly were they bound on the very day for that end appointed to be kept solemne. What though we finde no expresse commandement for them? The practise of the antient Church, and the religious constitutions of the present, ratified by Supreme authority, should sway in a matter of this nature, according to that golden rule of S. Bernard: Obey him as God who is in the place of God, in those things that are not against God. These fasts therefore should not have been forgotten.

I come now in the last place to the weekely Devotions, wherein I finde Prayers for each severall day of the weeke. Yet as it is noted by the learned, of Saint Gregories Comment upon Job, that it is an excellent Commentary fraught with rich learning, especially in matter of morality; Yet it might have beene wrote almost as well upon any parcell of Scripture, as upon Job: so you shall finde that the Prayers for each may serve for any day as well as that to which they are intituled. For Example, Munday's Prayer as well fits Tuesday as it, and Tuesday's wednesday: and all three, Thursday, Friday and Saturday. No day hath more interest in the Devotion for it than another.

Opus dici in die ope-ris.

When

When young Alexanders *Muſicke Maſter found fault with him for ſtrikeing a ſtroke amiſſe upon the Harp, and* Alexander *demanded of him*; Is it not all one whether I ſtrik it this way, or that way? with theſe fingers, or theſe? *True, ſaid his Maſter, it is all one to a King, but not to a Muſitian: It is no errour in ſtate to ſtrike as you doe; but it is an error in Art.* *Eraſm. Apothegm.*

I confeſſe in like manner, it is no error in Religion to ſet a godly prayer for the day, which hath no intereſt or relation at all to the day; yet it is an indecorum *and blurre in Art: It is all one as if they ſhould ſet a marke before them, and ſhoot no more towards it then any other* white. *To avoid this improprietie, if not incongruity, in the Morning Hymne and Prayer, I have an eye to ſome worke of* God *the Father in the Creation wrought on that day: In the Evening Prayer to ſome worke of* God *the* Sonne, *wrought (or by the Church remembred) on that day in the paſſion weeke.*

For the admonitions and exhortations wherewith the Devotions *are interlaced, I took my pattern of them from Saint* Cyprian: De Agno, per quem redempti & vivificati ſumus, lanam ipſam & purpuram miſi, quam cum acceperis tunicam tibi pro voluntate conficies. In exhortatione tam neceſſariâ amputandæ ſunt verborum noſtrorum moræ, & ambages ſermonis humani ſubtrahendæ, *S. Cyprian lib. de exhortatione Martyrii.*

dæ, & ponenda illa ſola quæ Deus loquitur. *With whoſe words I will now cloath mine owne.* I have ſent thee cloth (ſaith he) made of the fleece of that Lamb, by whoſe bloud we are all redeemed. Take as much as will ſerve thy turne; and faſhion and fit thy garment to thine owne minde. All inferences and diſcourſes of mine owne I omit, becauſe in ſo needfull exhortations, the delayes and lingring protractions of mens words are to be cut off, and onely Gods owne words to be ſet down.

To ſumme up all in a word, I have brought thee into the Spouſes garden of flowers and ſpices; I have gathered ſome out (almoſt) of every bed, *and layd by them a* thred *in the Analyſis or Method, to binde them up together. Make thou thy* Poſie *as thou likeſt beſt; and then breath out with me that ſweet Prayer of the Spouſe, cut in one of her knots.*

Cant. 4. 16.

Ariſe, O North, and blow, O South wind, that the ſent of our ſpices and flowers may flow, and the beloved may come into his Garden. *Amen.*

A Prayer made by the Author Aº. Dni. 1625. when the Infection began to ceaſe.

O Lord, thou haſt *ſhewed thy people terrible things; thou haſt given us a drinke of deadly wine*, and haſt cauſed us to *ſuck out the dregs of it*, becauſe we (*Moab*-like) are *ſetled upon our Lees*. As *Pharaoh* ſaw the hew of his bloudy minde in the *waters of Egypt turned red as blood*; ſo we may ſee the crimſon colour of our *ſins*, in the vials of thy wrath powred of late upon us. We trade not ſpiritually for the *pearle of the Goſpel*, and therefore our Merchants

returnes faile. Wee would not weepe for our ſinnes; and therefore the heavens did weep for us a long ſeaſon in continuall ſhowers. Wee have beene hard-hearted, and *barren in good workes*; and therefore thou madeſt the *Heaven above us as braſſe, and the earth* under us *as iron.* By drunkenneſſe and gluttony, by evill perſwaſions and worſe examples one Soule hath infected another; and therefore thou haſt ſent a plague, whereby one Body infecteth another: Such a plague as our Ancients never heard of, and our poſterity will ſcarce beleeve. The chiefe of our Cities have beene ploughed up, and ſowed ſo thick with dead Corpſes, that one could ſcarce lye by another. Againſt this and all other judgements which thy law threatneth, and our ſinnes provoke; wee have no weapons to contend with, but prayers and teares: wee have no meanes to cleanſe the infected

infected Ayre but our *sighes and groanes. O Lord, remove our sins as a Cloud, and iniquities as a Mist*; and then this dreadfull bloudy Cloud which lately powred downe, but now onely droppeth, will vanish of it selfe.

Consummate the worke of mercy thou hast begun, and quite remove this judgement through thy tender compassion in the *Bowels of Christ Jesus*, we beseech thee: but remove this judgement in mercy, not in judgement. Take not thy hand off of us to fetch a greater stroke at us. Deliver us not from one plague as thou didst *Pharaoh*, to send a worse in steed thereof. Put us not out of *thine hands into which we are fallen, to give us over into the hands of our enemies*. Save us not from the sword to kill us with hunger; neither preserve us from a corporall to starve us with a spirituall famine. Take not away one plaister, to apply a smarter in the place: but

perfectly heale our wounds. Be absolutely *reconciled to us* in him, upon whom thou hast already *laied the chastisement of our peace. O remember not our old sins, but have mercy upon us, and that soon, for we are come to great miserie. Help us, O God of our salvation, for the glory of thy name. O deliver us, and be mercifull to our sinnes for thy names sake. O thinke upon thy Congregation, and Mount Sion wherein thou hast dwelt.* Looke upon the hands of many thousands that have been lifted up to thee in publike, and many more in private, to justifie thee in thy judgements, and blesse thee for thy mercies, and intreat thee for this land, and thy disconsolate Spouse yet weeping in teares of bloud in divers places, *Amen.*

A

A Generall Table, repreſenting the *Method of the enſuing Treatiſe or Manuall.*

This Manuall hath in it deſcribed a plat of holy ground, being

- A Garden of ſpirituall flowers,
  - 1 For ornament, to deck and dreſſe up the inner roomes of the ſoul, to entertain Chriſt, as preparations to religious exerciſes
    - In generall
    - In ſpecial to
      - Prayer.
      - Hearing the Word.
      - Receiving the Sacrament.
  - 2 For ſent, to make noſe-gaies, according to the ſeaſons of the year; as formes of hymnes, prayers, and thankſgivings
    - Ordinary for the week dayes, and Lords day.
    - Extraordinary, for
      - Chriſtian
        - Faſts.
        - Feaſts.
  - 3 For medicine, to cure and ſtrengthen,
    - Admonitions out of Scripture.
    - Prayers for
      - Men in ſickneſſe.
      - Women in childbirth.
    - Thankſgiving for
      - Recovery of men.
      - Deliverie of Women.
- 2 A nurſery. See the Catechiſme printed by it ſelf.

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To

To the Reader.

SInce the first impression of this Booke, there hath been added.

In the Second Edition.

1. A Defence of Christian Feasts, and the religious observation thereof.
2. A Discourse of the Lent Fasts, the originall and perpetuall practice thereof.
3. Directions for a private Fast, together with Admonitions, Hymnes, and Prayers fitted thereunto.

In the Third Edition.

1. A speciall Confession to be used before the receiving of the Sacrament.
2. Great Britaines Feast upon the fifth of November, with Admonitions, Hymnes, and Prayers agreeable thereunto.

3. A Thankſgiving of the Church of England, for that great Deliverance.

In the fourth Edition.

1. A Pſalme of Thankſgiving for women after their delivery.
2. An Hymne, and Prayer for all that ſuffer for the Teſtimonie of a good conſcience.

In the fift Edition is added, A Direction touching the Uſe of this book, here following.

A direction to the Christian READER touching the use of this Booke.

IT was the speciall commendation of *Timanthes*, that in the pictures which he drew with exquisite Art, *to the life*, he left alwayes more to the *understanding*, than he represented to the *eye of the beholder*; whose *Crypticke industrie*, though I set not before me as a paterne for my *imitation* in the delineation of my HAND-MAID TO DEVOTION: yet, I must confesse I intended more in this worke, than the *Title* promiseth, or the *Reader* by a Cursory passing over the *Heads* will easily *finde*.

In omnibus ejus operibus plus intelligebatur, quàm pingebatur; & cum Ars summa esset, Ingenium tamen ultra artem erat. *Plin. nat. Hist. lib. 35. cap. 10.*

The

The inſcription engaged me to helpe the *Private Devotion* of ſuch, who have not yet attained to the ſpeciall gift of *extemporary Prayer*, with *moulds* and *formes* of *Orizons* fitted to their *ſeverall occaſions*; Which may ſtand them in ſuch ſteed, as *bladders* doe thoſe that learne to *ſwimme*, wherewith at the firſt they neceſſarily *ſupport* themſelves, but after that they are *expert ſwimmers*, they caſt them quite away. And this uſe is obvious to every one that *glanceth a looke* on this book; but if he be pleaſed to *fixe his eye* upon it, and looke more narrowly into the principall parts thereof, he will perceive that in the *compoſure* and *framing* of theſe *Devotions*, I endeavoured as much to inſtruct *by Prayer*, as to helpe *in Prayer*: And that as a *definition* (according to *Ariſtotle's* doctrine) differs nothing from a *demonſtration*, but in the *tranſpoſing of the Termes*; ſo many of theſe prayers

Ariſt. Poſt. Analyt. lib.

ers differ in *forme* onely from *ſhort Sermons* or *Chriſtian Directions and Exhortations*. For, in the *preparatory Prayer*, all the conditions requiſite in *Prayer* are intimated; In the *weeke Devotions*, forcible motives to Chriſtian vertues are preſſed; In the *Hymne and Prayer before the Lords Day*, the duties of that *Day* are expreſſed; In the *ſpeciall Confeſſion before the Comunion*, the *Decalogue* is expounded; In the *Feſtivals*, the *chiefe Articles of our Faith* are confirmed and illuſtrated; In the *Prayers for the Sicke*, the cauſes of Gods Viſitation, and the uſes we are to make of all ſuch afflictions are ſpecified; In the *Introduction to the practice of Extraordinarie Devotion*, the chief points of controverſie concerning *Chriſtian Faſts and Feaſts* are diſcuſſed. In the *Analyſis* before the *Admonitions*, thou haſt a method to reduce thy collections *From* Scripture *Unto*: and by

by it also thou mayest digest thy Meditations into *order* upon any of *those*, or the *like* subjects. In the *Admonition*, the most choice and usual Texts of Scripture both for *ordinarie*, and *extraordinarie* occasions are culled out to thy hand; In the *Hymnes*, which are a kinde of *Cento* taken out of sundrie verses of severall Psalms, thou mayest observe, That as the *Book of Psalmes* is placed in the *middest of the Bible*: so it is the *Center of Scripture*, from which, *streight lines* may be drawne to every part of the *circumference*. For there is no *eminent Storie* or *Example* of *divine Providence*, *Justice*, or *Goodnesse*; no worke of *Creation* mentioned in the *Old*, or *Redemption* in the *New*, that is not either *Pathetically expressed*, or *Prophetically pointed at* therein; which as it exceedingly *confirmeth our Christian Faith*: so it teacheth us withall, *That the same God, who hath done those great things for Us, both*

both requireth and inſpireth Hymnes of Thankeſgiving for them. For the *Prayers themſelves*, though they are fitted to thy *private Cloſet*, yet with a little *alteration* they may ſerve for more *publike uſe* in thy *Familie*, or elſewhere.

I laboured for *brevitie* in them, not ſo much out of regard to moſt mens *neceſſarie imployments* in their ſeverall affaires, which enforce them to *abridge their Devotions*, as becauſe the *fervour of zeale*, which is *the very life of Prayer* too ſoone ſlaketh in the *beſt*; yet if any are more *fervent in Spirit*, and their occaſions permit them, (which I moſt heartily deſire) to enlarge themſelves in their ſpirituall exerciſes, they may be pleaſed to beginne with *The Preparatorie Prayer*; then uſe the *Hymnes* and *Prayers* for the *Morning* and *Evening* for the day in *Generall*, at Page 139 afterwards, reade the proper *Hymnes* and *Prayers* for *the day*; and

and lastly, close with the *Hymnes* and *Prayers* for *the afflicted members of Christ*, especially *those that suffer for the Testimonie of a good Conscience*, Page 642. & 646.

One thing more I thought fit to advertise thee of, that, desiring to keepe this Booke within the compasse of a *Manuall* as it is entituled, I intend to adde no more unto it: but commend this Edition as my entire worke to thy *favourable acceptance*, intreating thee to correct all other former impressions (whereof some are faultie enough, especially the Fourth) by this.

THE

both

THE PREPARATION TO RELIGIOUS exercises in generall.

PAR. I.

Of Devotion.

PRemeditation is the Preparation to private prayer; private to publike; private, and publike to the hearing of the Word; Private, and Publike Prayer, together with the hearing of the Word, to the worthy participation of the holy Sacrament. For the Sacrament receives ſtrength and vigour from the word; the Word preached from publike prayer; publike prayer from private Devotion; and that from premeditation

and preconsideration of the nature of Devotion, and necessity of preparation it selfe to all holy duties, in the immediate worship of *God*.

Of Devotion

Devotion is the hearts warmth, or rather *the lifes bloud* of Religion. It is a sacred bond *knitting* the soule unto *God*. It is a spiritual muscle, moving only upward, and *lifting the heart, eyes,* and *hands* continually unto Heaven. And because it consisteth rather in the fervour of the affections, than light of the thoughts, or blaze, and luster of speech, it is better felt than understood, and yet better understood than can be expressed. Especially, private Devotion, which is the *Saint* to which I devote this Treatise. For private Devotion (to shunne ostentation, and Hypocrisie in heavenly things) alwayes shuts her selfe up in her closet; desiring *no eye to see her* but her *Fathers in secret*. Wounded she is (like the Spouse in the Canticles) *with*

Matth 6 6

the

the darts of divine love; & continually bleedeth, but inwardly in teares of *compassion, compunction, and excessive joy*. There appeares no externall orifice in the flesh to be seene. She resembles the strange plant in *Pliny*, *which buds inwardly*, and shooteth forth no bud, blossome, or leafe outwardly. For if *private* Devotion cometh once to be knowne, it ceaseth to be *private*. The greatest commendation of it is like to that of the *Garamantite a precious stone, that hath no beauty nor lustre in the outside, or in the surface, but within the body of it appeares golden drops*. What *Cyprian* speaketh of the worke of regeneration, may be truely applyed to this vertue. *It is felt before it can be spoken of*, and it must be kindled in the heart by the Spirit, before it can be felt. It is the true *vestall fire that should be still kept burning* in the heart; *but if it goe out*, like that of the Vestals, *it must be*

Greg. in Cant.

Lachrymæ sanguis animæ. *Aug.*

Plin. Lib 21. c. 16. Flos nascitur non evidens sed in occulto, & intùs germinans. Plin 37. c. 7. Garamantitis summa cõmendatio est, quod velut in translucido stillantes intus fulgent aureæ guttæ semper in corpore non in cute. Cypr. Epist. lib. 2. Sentitur priùsquã dicitur.

Val. Max. Liv.

„ *kindled from heaven.* To thee
„ therefore, O most holy Spirit, I
„ addresse my prayer, to kindle
„ and keepe this fire in my soule
„ by thy heavenly blasts. Heate
„ my heart with the fervor of
„ true Devotion, *and touch my*
„ *tongue with a coale from thine*
„ *Altar, that the words of my*
„ *mouth, and meditations of my*
„ *heart may* inflame all that read
„ these devotions with a love of
„ Devotion it selfe, and true
„ Zeale.

Leo's censure may seeme too tart: *He that is not more religious in Lent than at other times, hath little or no religion at all.* But I have good warrant to suspect the sincerity of their Devotion altogether, who are not more devout in private than in publike. For fire, the closer it is kept, the hotter it burneth; and the exhalations which are violently detained in Cranies under ground, and can have no vent, are of force to move the earth it selfe.

It

It cannot be otherwiſe but that the penitent, or compaſsionate eye, which droppeth in publike, *ſhould run and guſh out with rivers of water* in private. The afflicted ſoule which ſometimes ſtealeth a groane, and fetcheth a deep ſigh in the Church, offers up often *prayers with ſtrong cryes* at home. He that is affected and elevated with ſpiritual joy in publike, is tranſported when he is alone, and hath private communication with *God*. S. *Paul* ſpake *words of truth and ſoberneſſe* to the Corinthians, when he ſaid, *Whether we be beſides our ſelves it is to God, or whether we be ſober it is to you*. And S. *Jerome* confirmeth it with an oath, that *after many dayes (nay weekes) ſpent by him in faſting and prayer, in the end he was raviſhed in ſpirit, and ſeemed to have private converſation* & familiarity *with quires of Angels*. My intent is not to detract any thing from publike Devotion; but my de-

2 Cor. 5. 13.

Epiſt. tom. 1. & Marias in vit. Teſtor Deũ, poſt hebdomadarum jejunia, &c. viſus ſum mihi verſari inter agmina angelorum.

sire is to adde to private. Publike is more solemn, but private ought to be more frequent: publike makes more noyse, but private (for the most part) hath a deeper channell. Our Saviour divideth blessednesse equally betweene them both: * *Blessed* (saith he) *is he that heareth the word & keepeth it.* It is publike Devotion that *heareth* the Word preached, but private that *keepes* it: Publike gathereth Manna in greater abundance; but private is the *golden Omer* that preserveth it. *The Hart doth not so pant and bray for the rivers of waters, as the soule* of every religious man *longeth for the waters of life*, running plentifully out of the golden spouts of the Temple, the Ministers of the Word; but private devotion it is that breeds this longing after the publike Ministery. Let us take a patterne of Devotion from our blessed Saviour, to whom all devotions are due. What commandeth he by ex-

Sen. trag. leves cu æ loquuntur, ingentes stupent.

* Luk. 11. 28

Psal 42. 1.

expresse precept? *When thou prayest, enter into thy closet:* and what cõmendeth he most by his own practise? is it not private devotion? It is true, he calleth *his house the house of prayer*; and as we reade, *that he was daily preaching*: so I doubt not but he was daily praying *in the Temple*; yet ye shall find him *oftner* on the *Mount*, or in the *Garden*, or in some private *solitary place* praying alone, than in the Temple: yea and continuing longer in prayer there, *spending* sometimes *whole nights* in it. This practise of our Savior hath bin a precedent to all those whose names in the Church of God are, & have been as a *precious ointmẽt* for their daily *offering the sweetest incense* of prayer to *him*. Religious men never are wãting in publike assemblies, but they exceed in private devotion. Publike exercises of religion be their *feasts*, but private their *ordinary*. Where find you *Daniel* but *in his chamber* at his devoti-

Mat. 6. 6.

Mat. 26. 36
Mar. 1. 35.
Luke 6. 12.
Luke 9. 28.
Luke 11. 1.
Luke 22. 45

Dan. 6. 10.

on *looking towards Jerusalem*? Where find you *David* but in his *couch watering it with his tears*, *and cõmuning with his own heart in the night*? Where finde you *Cornelius* but *in his house praying*? Where find you S. *John* on the Lords day, but *in the Ile* alone by himselfe *in the Spirit*? The powring out our speciall complaints to *God*; our vowes to refraine such company and such occasions of evill, the ripping up of our whole life with a particular confession of *our sins*, aggravated by all circumstances, and all those parts of repentance, or the soules discipline mentioned by Saint *Paul*, are most necessary exercises of religion, yet cannot be so safely done, nor so decently, nor so effectually in publike as in private. These parts are not to be acted on the stage, but within the hangings. He that acts these on the stage, will have the person of an hypocrite put upon him for it. Where was our Savi-

Psal. 6. 6.

Psal. 77. 6.

Acts 10 30

Revel. 1. 10

2 Cor. 7. 11

Commodiùs ista intus transigantur. Terent.

Saviour in his agony, wherein he prayed moſt earneſtly, but alone in *Gethſemane*? Where was he transfigured but on the holy *Mount* as hee was at his private prayer? *Moſes* his face *ſhined* after hee came from his ſecret parly with *God*, and our ſoules ſhall ſhine with all ſpirituall graces, if we have often private conference with him by prayer, but alwayes with due reverence and preparation before.

Luke 22. 41, 44. Mat. 26. 36. Mat. 17. 2.

Exod. 34. 29.

PARAG. 2.

Of Preparation.

Preparation to religious exerciſe, is two-fold.

1 { Extraordinary, as watching, faſting, & the like, of which ſee the admonition for Aſh-wedneſday, and the private Faſts Devotion.

{ 1. Cleanſing our conſcience from the

the guilt & ſtaine of foule ſinnes, eſpecially groſſe actuall ſins newly committed.

2. Ordinary, which conſideth in

2 Sequeſtring our thoughts from worldly cares and buſineſſes.

3. Cõſidering before hand what the Religious worke is we are about, and how we ought to perform it, and carry our ſelves in it.

Purgation. Exod. 3. 5. Act. 7. 33. Pſa. 26. 6.

Moſes *put off his ſhooes*, and David *waſhed his hands* before he drew neare to *God*. The Jewes and Turkes, at this day, waſh themſelves before they enter their Temples: and their ancient Pagans uſed many ablutions and *luſtratiõs* before they durſt come in ſight of their (though falſe) fained *gods*. The unclean ſpirit in the Goſpell had a cleane lodging,

Mat. 12. 44.

and

and ſhall we entertaine the moſt pure and holy Spirit of *God* in an uncleane roome in our Soules? What Courtier preſumeth to come into the Kings preſence in ſtinking & naſty clothes, or with his hands & face all be-ſmeared with dirt, or ſpotted with inke? How dare wee then appeare before *God* with a foule and naſtie Conſcience; with a heart full of malice, *eyes ful of adultery*, hands full of the *treaſures of wickednes*, mouthes full of deadly *poyſon of Aſpes*? When we have defiled our eyes with unchaſte lookes, ſhall wee preſently caſt them up to heaven, and confidently looke *God* in the face, who is a *God* of moſt pure eyes, and cannot endure the leaſt ſpot of impurity? when we have defiled our hands with blood or uncleannes, or telling our uſe money, ſhall we preſently lift them up in ſupplication to *God*? when wee have defiled our tongues with corrupt & *rotten communication*, ſhall we preſently

αισχρολόγος.

ſently employ them in divine prayer? when we have defiled our bodies with beaſtly luſts, & *wallowed in the mire* of ſwiniſh pleaſures, ſhall we preſently preſent our ſelves as a ſacrifice unto *God* in private, or publike Devotion? *God* by his holy Prophet teacheth us another leſſon: *Waſh you, make you cleane, put away the evill of your doings frõ before mine eies; Ceaſe to do evill, learn to do wel: Come now let us confer & reaſon together.* And by King *David*; *I will waſh my hands in innocency, and ſo I will goe to thine Altar.*

Eſa. 1. 16.

pſal 26. 6.

2. Sequeſtration.

Secondly, he that will conſecrate his thoughts and affections by private Devotion unto *God*, muſt remove and ſequeſter them from earthly affaires, and worldly negotiations. For the cares of this life, as they *choake the ſeeds of the word*; ſo they ſtifle devout meditations in the wombe that conceiveth them. It is not more difficult to caſt up one eye to heaven, and the other downe on the

the earth at the ſame inſtant, then to fixe our cogitations and intentions at once on *God* and the world. Holines in the Greek implieth a direct contradiction to earthlineſſe. *God is a ſpirit*, and cannot be otherwiſe ſeene of us than in ſpirit. *Bleſſed are the pure in heart, for they ſhall ſee God.* The Soule of man is a glaſſe moſt truly repreſenting *Gods* Image. If a glaſſe be furr'd, or ſoiled with duſt or dirt, it reflecteth no ſhape or proportion aright: but wipe the duſt from the glaſſe, and you ſhall ſee cleerly. So (ſaith *Bernard*) *rub thy glaſſe*, wipe away all duſty earthlineſſe from thy minde, and thou ſhalt ſee *God* in thy ſoule, and conceive cleare and divine imaginations of him.

ἅγιος ab α & γῆ. *Hagios* is derived from *A* the privative particle, & *Ge* ſignifying earth, as if you would ſay unearthlineſſe.

Mat. 5. 8.

Bern. de nat. dom tergat ſpeculum, munder ſpiritum ſuum qui ſitit videre Deum.

Thirdly, he that deſireth that *God* ſhould *have reſpect to him, and to his* ſpiritual *offerings*, muſt be *more ready to heare* the wiſe man, and *looke to his foote*, then to make haſt *to offer the ſacrifice of fooles*. What is it to *offer the ſa-*

3 Preconſideration

Eccl. 5. 1.

sacrifice of fooles, but rashly, and unadvisedly, not to bring and lay downe, but to throw his gifts on *Gods* Altar without considering what he offereth, or how, or to whom? He that makes no more of prayers to *God*, than of speaking with one of his companions, nor of perusing inspired Scriptures, than reading a peece of *Aristotle* or *Livie*, nor of participating of the blessed Sacrament, than taking a morsell of bread, or drinking a cup of wine, can expect no blessing for such use, but rather ought to feare a curse for such abuse of these meanes of salvation. These ordinances of *God* sanctifie not such, but they rather profane them.

Numa Pompilius forbad any man under a great penalty to salute the *gods* in the high-way, or to pray, or bow, or to doe any reverence to their Temples, or images, as they walked by them in the streets: and *Wover* yeelds a reason of this law better than the

Woverus de polymathiâ, sacris religiosa debetur mora.

the law it ſelfe, *Divine Majeſty* (ſaies he) *muſt not be ſleighted, holy duties muſt not be ſuddenly ſlubbered over, but performed with reverend regard, and religious cunctation or delay to frame and compoſe the mind unto them.* But men have *forgotten the feare of the Lord*, even in his preſence, and under his eyes. The holy Name of *God* is made ſo common in mens mouthes, and his dreadfull Majeſty ſo cheape in their eſtimation, that as they ſpeake of him without reverence, ſo alſo they ſpeake to him without adviſed premeditation. They are farre from *Davids* modeſty, who went ſtep by ſtep, and fetched a compaſſe to come to *Gods* Altar. *I will waſh my hands in innocency, and ſo I will compaſſe thine Altar*; but theſe make but one ſtep to it. They ſuddenly and rudely ruſh upon *Almighty God*, never thinking that he is *a conſuming fire*.

Suſpenſo gradu.

Pſal. 26. 6.

Heb. 12. 29.

Auguſtus being invited by a pri-

private Gentleman to his houſe, and entertained but ſlenderly, below the majeſty of ſo great an Emperour; in ſtead of thanking him, gave him a ſecret, but ſmart check for it, *I know not* (ſaith he) *before that we were ſuch familiars*. But hath not the King of heaven, & Monarch of the whole world more juſt cauſe to cenſure in the like manner, or more ſeverely thoſe among us that ſeeme moſt forward to invite and entertaine him; who run into his preſence without ſhewing any reverence; ſpeake unto him without bowing their knee; heare him in the Miniſtery of the word without uncovering their heads ſo much as at the reading the Text; participate of the dreadfull Myſteries (as the Fathers call them) of his bleſſed body and Blood; ſitting at the Communion as they doe at their ordinary table, without expreſsing any thankefull humility, or giving teſtimony, that they diſcerne the Lords

Neſciebam me tibi tam familiarem eſſe. Eraſ. Apoph.

Tremenda myſteria.

Lords body from common meat? Is this to *ſerve the Lord Chriſt with feare? To rejoyce unto him with trembling? To kiſſe the Son leſt he be angry?* Nay *to fall low before his faotſtoole, becauſe he is holy?* But I will ſpeake no more of Preparation to holy duties in generall, leſt the *Præludium* grow longer than the *leſſon* which I am now to *pricke*.

PARAG. 3.

The Preparation to Prayer.

My heart is inditing of a good matter: my tongue is the pen of a ready writer, ſaith the kingly Prophet. And again, *My heart was hot within me, while I was muſing the fire burned, then ſpake I with my tongue.* If this ſweet ſinger of *Iſrael* firſt *pricked the notes* in his heart before he began to *ſing* them; if he who was inſpired by the *holy Ghoſt*, framed his Prayers & Pſalmes of thankeſ-

Pſal. 45. 1, 2.

Pſal. 39. 3.

thankeſgiving in his minde, before hee delivered them by his tongue; ought not we who are as farre behind him in his gifts, as we are below him in condition, much more meditate before we utter any thing to the *Lord?* I ſpeake not of pious ejaculations, which muſt needs be ſuddaine, as their occaſions are, and the motions of *Gods* Spirit within us; but of a ſet conceived prayer, wherein wee ought not onely well to ponder the matter, but even weigh (if wee have time) every word in the ballance, that they be not found too light, and thereby our *Prayers* againſt ſinne, *be turned into ſinne. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God. Seneca* obſerving how bold men made with *God*, and what ſtrange petitions they bluſhed not to preferre unto him, gave this ſage advice, *So deale with men as if God ſaw thee, and ſo ſpeake with God as if men heard thee.*

Eccl. 5. 2.

Sen. Epiſt. 10 Sic loquere cum Deo tanquam homines audiant.

thee. For many men vent ſuch uncharitable, envious, and malitious matters; ſuch confuſed and undigeſted ſtuffe, ſuch impertinences, inconſequences, and abſurdities, eſpecially in their private extemporary Prayers, as they would be aſhamed that any man of quality or underſtanding ſhould overheare them. It would make a profane man laugh, but a Religious man weepe, to liſten and marke how ſometimes they *court* Almighty God with idle *complements*; ſometimes they caſt up prayers with *ſtrong lines* to heaven, as it were (by force) to pull down a bleſsing from thence; ſometimes they expoſtulate with *God* in a ſawcy, and ſometimes poſe him in a ridiculous manner. Sometimes they diſcourſe profoundly in their prayer, as if they meant in good earneſt to teach Almighty *God* what he ought to doe: ſometimes they are tedious, cloying his eares with bablings and *vaine repetitions*; and

Perſ. Sat. 2. Introrſum o murmurat ô ſi ebullit patrui præclarum funus & ô ſi, &c.

and ſometimes againe they are too briefe, curtalling their Orizons, & breaking off in the middeſt. One while they flye too high, and meddle with counſels of State; and another while they fall too low, and tell *God* a homely Houſhold tale. If they heare a ſtrange Phraſe, or an affected ſtraine of *puf-paſte* eloquence, this they cull out carefully, and inſert into their Garlands. *Peter Moulin* juſtly taxeth a Friar for ſtiling *Chriſt* the *Dolphin* of heaven; and I thinke he as well deſerveth blame who prayeth to *God* that hee may *march to heaven in a perfect equipage*, or come unto *God*, not *with the ſoales of his feet, but the feet of his ſoule:* who layeth open before *God* his manifold *defections, infections, imperfections; his ſins of an higher ſtraine, and deeper ſtaine*; and *commendeth to his gratious goodneſſe all the Miniſters of the Church, by what titles ſoever they are ſignified or dignified.* Give

Give me leave to tell theſe men in their owne language, that this is *playing* not *Praying*; and that in ſending up ſuch prayers they burne not *Incenſe* to *God*, but *incenſe* him rather: Or if they will not heare me, let the grave high Prieſt among the ancient *Romans* Schoole them as he did a *Veſtall* whom he obſerved to be too curious, and neate about her work, (which was tending the holy fire.) *Virgin doe your work holily rather than over neately; reverently, rather than trimly.* There are a ſort of men in direct oppoſition to theſe, who affect a kinde of *Rhetorick* which weedeth out all flowers of Rhetoricke. They can away with no Prayer or meditation which *ſavours of the lampe*, though the *oyle* be *ſacred*. Nothing pleaſeth them in this kind, but that which is ſpun with an over courſe thred. Courſnes to them is ſtrength; dulnes gravity; drineſſe judgement; *leannеſſe health*: and pack-ſtaffe plainnes the

Val. Max. Sancte magis quam ſcite.

Macies illis pro ſanitate eſt, & judicii loco infirmitas cedit. Quin. inſtit. orat. l. 2. c. 4.

the *evidence* (as they terme it) *of the Spirit, and simplicity of the Gospell.* Well may they claime kindred with the old *Ægyptians*, who (as *Herodotus*, and *Strabo* report) *temper morter with their hands, and knead their dough with their feete.* Right so these men in all other things like well of art and wit, where the matter is vile and base; but in the delivery of heavenly conceptions, utterly abandon them. But they should have considered better, that sharpnesse of wit, and true eloquence are gifts of *God*, and therefore best of all to bee employed in holy things, as gold and silver are best bestowed in adorning *Gods* house, so it bee without superstition. Was not *fine linnen*, and *blew silke*, and *scarlet* of as good use in the Arke as *Camels haire?* Is not the Queene brought into the spirituall Solomons chamber, in a *Vesture of gold wrought about with divers colours?* Was not the holy oyle

Psal. 45. 14.

oyle, and precious oyntment made by *Gods* Commandement according to *the art of the Apothecary*? are there not in the Prophet *Esay*, the Psalmes of *David*, and the Epistles of S. *Paul*, and other parts of Scripture, especially in the originall language, more exquisite *peeces* of Art, & *straines* of eloquence, than are to be found in any other writings whatsoever? If they are *accursed who do the work of the Lord negligently*, certainely the more diligence we use therein, the more blessed our holy labours shall be. For my part I like a resolution in this kinde answerable to *Davids* in another, *Never to offer that to God that costeth me nothing*. There remaineth yet in some places some of the base sect of the *Pattaloronchitæ*, who place Religion in *nosing* their words, & speaking to *God* in a harsh, & vncouth sound, and pronuntiation. They will not cry, but *howle* and *bellow* to him. But these are so few in number, and

Exod. 30. 25.

Jer. 48. 10.

2 Sam. 24. 24

παττα λοεγχίται.

and their error is so contemptible, that I hold it scarce fit the naming, and no way worthy the refuting. I would there were no more left of the Sect of the *Pharisees*, *who under colour of long Prayers devoure widows houses*; who perfume their cousening, and corrupt dealing, with the *baime of Gilead:* who make Religion and Devotion, a *stalking horse* to their ambitious and avaritious purposes and ends.

Mat. 23. 14.

„ O mercifull *God*, how is thy „ patience abused? How is thy „ Majesty sleighted? How is thy „ worship profaned? O what „ sinfull wretches are we, who „ neede a large pardon, not onely „ for our profane, and carnall, „ but even for our holy and spiri„ tuall exercises? *Lord be merci„ full!* shall I say *to our sins?* Nay „ even to our best works which „ are not free from imperfecti„ ons. Even when wee pray a„ gainst sin, wee sin in Praying, „ both in respect of the forme,

„ and

,, and manner, and end of Prayer.

Which that we may not doe, or not so frequently, or not so grievously, let us prepare our selves before hand, by the Admonition, Hymne, and Prayer ensuing.

D The

THE ANALYSIS.

Thou who desirest to make a divine Prayer, must by Premeditation frame in thy mind,

1. *The Forme; which must be,*
   1. *Short; or conceived in as few words as may be.*
   2. *Conformable in all things to the patterne, the Lords Prayer.*
2. *The matter; which consists of three parts:*
   1. *Humble Confession, see* A.
   2. *Confident invocation, or petition, see* B.
   3. *Hearty Thankesgiving, see* C.

A

1. *In humble Confession set before thee,*

- 1. GOD his
  - 1. Terrible Name.
  - 2. Glorious Majesty.
  - 3. All-seeing eye.
  - 4. Infinite purity.
  - 5. Strict justice.
  - 6. Fierce wrath against sinne.
- 2. Man his
  - 1. Vilenesse.
  - 2. Wretchednesse.
  - 3. Sinfulnesse.
  - 4. Wants and unability.

B

2. *In the second part, which is confident invocation, petition, or supplication, fixe thy thoughts on*

- 1. God his
  - 1. Love to Man.
  - 2. Mercy and long-suffering.
  - 3. Gratious promises.
  - 4. Omnipotent goodnesse.
- 2. Christ his
  - Perfect obedience.
  - Plenary satisfaction.
  - Perpetuall intercession.

C

3 *In the third, which is hearty Thankesgiving, recount God his benefits*

- Spirituall, as
  - 1. Election.
  - 2. Creation.
  - 3. Redemption.
  - 4. Vocation.
  - 5. Justification.
  - 6. Sanctification.
  - 7. Hope of glorification.
- Temporall, as,
  - 1. Health.
  - 2. Strength.
  - 3. Wealth.
  - 4. Liberty.
  - 5. Good Name.
  - 6. Friends.
  - 7. Safety.

THE TEXTS.

Prayer must be SHORT.

GOD is in heaven, and thou upon earth; therefore let thy words be *few*, Eccles. 5. 2.

When yee pray, use not vaine repetitions as the heathen doe: for they thinke that they shall be heard for their *much speaking*, Matth. 6. 7.

Conformable to the Lords Prayer, consisting of three Parts.

1 *Part.* Humble Confession,

After *this* manner Pray yee, &c. Verse 9.

Hee that *covereth* his sinnes shall not prosper, but who so *confesseth*, and forsaketh them, shall have mercy, Pro. 28. 13.

I said I will *confesse* my transgressions to the Lord, and thou forgavest the iniquity of my sin, Psal. 32. 5.

Wherin must be considered God his terrible name.

Feare his glorious, and *dreadfull Name*, The Lord thy God, Deut. 28. 58.

Let them praise thy great, and *terrible Name*, for it is holy, Psa. 99. 3.

Holy, and *reverend* is his *Name*, Psal. 111. 9.

I am

I am a great King, ſaith the Lord of Hoſts, and my *Name* is *dreadfull* among the heathen, Mal. 1.14.

Glorious Majeſty.

O Lord my God, thou art become exceeding *glorious*; thou art clothed with *Majeſty*, and honour, Pſal. 104.1.

Thou deckeſt thy ſelfe with light as with a garment, and ſpreadeſt the heavens like a curtaine, Verſ. 2.

The glorious Majeſty of the Lord ſhall endure for ever, Ver. 31.

Then a cloud covered the Tent of the Congregation, and the *glory of the* Lord filled the Tabernacle, Exod. 40.34.

The Chariots of GOD are twenty thouſand, even thouſands of Angels, &c. Pſa. 68.17.

Who is the *King of glory*? Even the Lord of Hoſts, hee is the *King of glory*, Pſal. 24.10.

The Lord, even the moſt Mighty God hath ſpoken, and called the world from the riſing

of the Sunne to the going downe of the ſame, Pſal. 50. 1.

Bleſſed be his *glorious Name* for ever, and let all the earth be *filled with his Majeſty*, Amen, Amen. Pſal. 72. 19.

Who onely hath immortality, dwelling *in the light* which *no man can approach* unto, 1 Tim. 6. 16.

And *Moſes* was not able to enter into the Tent of the Congregation, becauſe the Cloud abode therein, and the *glory of the Lord filled the Temple*, Exod. 40. 35.

His al-ſeeing eye.

I will reprove thee, and ſet thy ſinnes in order before thine eyes, Pſal. 50. 21.

O Lord thou haſt *ſearched* me, and knoweſt me, Pſal. 139. 1.

Thou *knoweſt* my downe-ſitting, and mine up-riſing, thou *underſtandeſt my thoughts* long before, Verſ. 2.

The wayes of man are before the *eyes of the Lord*, and he pondereth all his doings, Prov. 5. 21.

The eyes of the Lord are in *every*

very place, beholding the evill and the good, Prov. 15. 3.

If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soule, doth *not he know it?* Pro. 24. 12.

Mine eyes are upon all their wayes, they are *not hid* from my face; neither is their iniquity *hid from mine eyes*, Jer. 16. 17.

If our hearts condemne us, God is greater than our hearts, and *knoweth all things*, 1 John 3. 20.

Infinite purity and holinesse.

Behold even to the Moone, and it shineth not, yea the *Starres are not pure in his sight*; how much lesse man that is a worme? Job 25. 5.

Thou art not a God that hast *pleasure in wickednesse*; neither shall *evil dwell* with thee, Ps. 5. 4.

Thou *lovest righteousnesse*, and *hatest iniquity*, therefore God, even thy God hath anoynted thee with the oyle of gladnesse above thy fellowes, Psal. 45. 7.

And one cryed to another, and said, *Holy, holy, holy* is the Lord of Hosts, Isa. 6.3.

Then the Moone shall be confounded, and the Sunne ashamed, when the Lord of Hosts shall reigne in Mount *Sion*, Isa. 24.23.

And they (the foure beasts full of eyes) rested not day & night, saying, *Holy, holy, holy*, Lord God Almighty, Rev. 4.8.

Doth not hee that pondereth the heart consider? and hee that keepeth thy soule, doth hee not know it, and shall not he *render to every man according to his works*? Pro. 24.12.

Strict Justice.

Rejoyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, &c. but know thou that for *all these things God will bring thee to judgement*, Eccles. 11.9.

Woe unto the wicked, it shall be ill with him, for the *reward of his hands shall bee given him*, Isa. 3.11.

Thine eyes are open upon all th

the wayes of the ſonnes of men, to *give every one according to his wayes*, and *according to the fruit of his doings*, Jer. 32. 19.

I ſay unto you, that of *every idle word* that men ſhall ſpeake, they ſhall *give an accompt* in the day of Judgement, Mat. 12. 36.

And thinkeſt thou this, O man that judgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt *eſcape the judgement of God*? Rom. 2. 3.

Thou treaſureſt up unto thy ſelfe wrath againſt the *Day of wrath*, and revelation of the *righteous judgment of God*, Rom. 2. 5.

Who will *render to every one according to his deeds*, Verſ. 6.

If yee call on the Father, who *without reſpect of perſons judgeth according to every mans worke*, paſſe the time of your ſojourning here in *feare*, 1 Pet. 1. 17.

The time is come that *judgement* muſt *begin at* the *houſe of God*; and if it begin at us, what ſhal *be the end of* them that obey

not the Gospell of God? 1 Pet. 4. 17.

And if the *righteous scarcely be saved*, where shall the ungodly and sinners appeare? Vers. 18.

God *spared not the Angels* that sinned, but cast them downe into Hell, and delivered them to chaines of darkenesse, to bee reserved unto Judgement, &c. 2 Pet. 2. 4.

Fierce wrath against sin, and sinners.

Serve the Lord with *feare*, and rejoyce with *trembling*, Ps. 2. 11.

Kisse the Sonne lest he be *angry*, and ye perish from the way; for if his *wrath* be kindled but a little, blessed are all they that put their trust in him, Vers. 12.

Thou, even thou art to bee *feared*, and who may stand in thy sight when thou art *angry*? Psal. 76. 7.

Then the earth shooke and trembled, the foundations also of the Hills moved, and were shaken because he was *wroth*, Psal. 18. 7.

The Lion hath roated, who will

will not *feare?* Amos 3.8.

It is a *fearefull* thing to fall into the hands of the living God, Heb. 10. 31.

I saw a great white Throne, and him that sate on it, *from whose face the Earth and Heaven fled away*, and there was found no place for them, Rev. 20. 11.

And they sayd to the Mountaines and Rockes, fall on us, and hide us from the face of him that sitteth on the Throne, and from the *wrath of the Lambe*, Rev. 6. 16.

Dust thou art, Gen. 3. 19.

Man his vilenesse.

Behold I have taken upon me to speake unto the Lord, who am but *dust and ashes*, Gen. 18. 27.

What is *Man* that thou art mindfull of him, & the *son of man* that thou visitest him? Psal. 8. 4.

Surely every man living is altogether vanity, Psal. 39. 11.

All Nations before him are as nothing, and they are counted to him *lesse than nothing*, and *vanity*, Isay 40. 17.

He

He knoweth our frame; hee remembreth that wee are but *dust*, Psal. 103. 14.

Wretchednesse. Man that is borne of a woman hath but few dayes, and is full of *misery*, Job 14. 1.

Is not mans life a *warfare* upon earth? Are not his daies also as the daies of *an hireling*? Job 7. 1.

O *wretched* man that I am, who shall deliver mee from the body of this death? Rom. 7. 24.

Sinfulnesse. Every imagination of the thoughts of mans heart are onely *evill continually*, Gen. 6. 5.

There is no man that *sinneth not*, 1 King. 8. 46.

Who can bring a cleane thing out of an *uncleane*? Job 14. 4.

They are altogether become *filthy*, there is *none that doth good*, no not one, Psal. 14. 3.

Behold, I was shapen in *iniquity*, and in *sin* did my mother conceive me, Psal. 51. 5.

Who knoweth how oft hee *offendeth*? Cleanse thou me from my *secret sins*, Psal. 19. 12.

If

If thou Lord ſhalt marke what is done *amiſſe*, who may *ſtand*? Pſal. 130. 3.

Enter not into judgement with thy ſervant, for in thy ſight ſhall *no man living be juſtified*, Pſal. 143. 2.

We are all as an *uncleane thing*, and all our righteouſneſſe is as *filthy ragges*, Iſa. 64. 6.

Who can ſay, I have made my heart *cleane*, *I am pure* from my ſinne? Pro. 20. 9.

For the Scripture hath concluded *all* under *ſin*, Gal. 3. 22.

In *many* things we *offend all*, Jam. 3. 2.

If wee ſay that we have no *ſinne* we deceive our ſelves, and there is no truth in us, 1 Joh. 1. 8.

Without me ye can doe *nothing*, Joh. 15. 5. Wants and unability.

Not that wee are *ſufficient* of our ſelves to *thinke any thing* as of our ſelves, but our *ſufficiency* is of God, 2 Cor. 3. 5. 2 *Part.* Confident invocation: wherein to be conſidered,

The Lord is nigh unto all them that call upon him; yea all ſuch

such as call upon him *faithfully*, Psal. 145. 18.

All things whatsoever ye shall aske in prayer *beleeving*, ye shall receive, Mat. 21. 22.

Let him aske *in faith*, nothing *wavering*, *Jam.* 1. 6.

God his Love,

Thou hast been *pretious* in my sight, and *I* have *loved* thee, Isa. 43. 4.

God so *loved* the world, that he gave his onely begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life, Joh. 3. 16.

As the Father hath loved me, so I have *loved* you, Joh 15. 9.

The kindnesse and *love of God* our Saviour towards man appeared, &c. Tit. 3. 4.

To him that *loved* us, and washed us from our *sins* in his owne Blood, Rev. 1. 5.

And hath made us Kings and Priests to God, and his Father, to him be glory and dominion for ever, Vers. 6.

Mercy and long-suffering,

The Lord, the Lord God, *mercifull*

cifull, and *gracious*, *long-ſuffering*, abundant in goodneſſe and truth, Exod. 34.6.

The Lord your God is *gracious, and mercifull*, and will not turne away his face from you, if you returne to him, 2 Chro. 30.9.

For thy *great mercies* ſake thou didſt not utterly conſume them, nor forſake them; for thou art a *gracious and mercifull God*, Nehem. 9.31.

The Lord is *mercifull & gracious, ſlow* to *anger*, and *plentifull in mercy*, Pſa. 103.v.8. 11.13, 17.

Who is a God like unto thee, that *pardoneth* iniquity, and *paſſeth by* the tranſgreſſions of the remnant of his heritage? he *retaineth not* his *anger* for ever, becauſe hee *delighteth in mercy*, Mich. 7.18.

He will turne againe, he will have *compaſſion* upon us: he will ſubdue our iniquities, and thou wilt *caſt all their* ſinnes *into the depths of the* ſea, Ver. 19.

Deſpiſeſt thou the *riches* of his good-

goodnesse, and *forbearance*, and *long-suffering*, not knowing that the goodnesse of God leadeth to repentance? Rom. 2. 4.

The Lord is not slacke, as some men count slacknes; but is *long-suffering* to us-ward, not willing that any should perish, but that all *should come* to Repentance, 2 Pet. 3. 9.

Gracious promises.

The seed of the woman shall bruise thy head, Gen. 3. 15.

He forgiveth *all thine iniquities*, and *healeth all thy diseases*, Psal. 103. 3.

He will not alwayes chide, nor keepeth hee his *anger* for ever, Vers. 9.

His *anger* endureth but for a *moment*, in his *favour* is life; weeping may endure for a night, but *joy* commeth in the morning, Psal. 30. 5.

They that sow in teares shall reape in *joy*, Psal. 126. 5.

Though your sins be as scarlet, they shall be as *white as snow*; though they be red like crimson, they

they ſhall be *as wooll*, Iſa. 1. 18.

In a little wrath I hid my face from thee for a moment, but with *everlaſting kindneſſe* will I *have mercy on thee*, ſaith the Lord thy Redeemer, Iſa. 54. 8.

If the wicked will turne from all his ſinnes which he hath committed, and keep all my ſtatutes, and doe all that which is lawfull and right, *he ſhall ſurely live, hee ſhall not die*, Ezech. 18. 21.

Have I any *pleaſure* at all that the *wicked ſhould die*, ſaith the Lord God, and not that he ſhould returne from his wayes and *live*? Verſ. 23.

As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turne from his way and *live*, Ezech. 33. 11.

I will *betroth thee* unto me *for ever*, yea I will *betroth* thee unto me in righteouſneſſe, and in judgement, and in *loving kindneſſe*, and *in mercy*, Hoſea 2. 19.

A bruiſed reede ſhall hee *not break*,

break, and ſmoaking flax ſhall he *not quench*, Mat 12.20.

Come unto me *all* ye that labour and are heavie laden, and I will give you *reſt*, Mat. 11.28.

There is no *condemnation* to them which are in Chriſt Jeſus; Rom. 8.1.

Omnipotent goodneſſe.

To him that *is able* to doe exceeding abundantly, *above all that we* aske or thinke, be glory, &c. Eph. 3.20.

I am God *all-ſufficient*, walke before me, and bee thou perfect, Gen. 17.1.

Abraham being fully perſwaded that what God had promiſed hee *was able* to performe, Rom. 4. 21.

God is *able* to make all grace abound towards you, that you alwayes having ſufficiency in all things, may abound to every good worke, 2 Cor. 9. 8.

The ſame Lord *over all* is *rich unto all* that call upon him, Rom. 10.12.

Chriſt his perfect obedience,

Thus it becommeth us to *fulfill*

fill all righteouſneſſe, Mat.3.15.

Which of you *convinceth* me of *ſinne*? Joh.8.46.

As by one mans diſobedience many were made ſinners, ſo by the *obedience* of one ſhall many be *made righteous*, Rom.5.19.

Hee hath made him to be ſin for us, who knew no ſinne, that we might be made the *righteouſnes of God in him*, 2 Cor.5.21.

Hee was in all points tempted like as we are, yet *without ſinne*, Heb.4.15.

Such an high Prieſt became us who is *holy, harmeleſſe, undefiled, ſeparate* from *ſinners*, Heb.7.26.

He did no ſin, neither was *guile* found in his mouth, 1 Pet.2.22.

With the Lord is mercy, and *plenteous redemption*, Pſa 130.7. Full ſatisfaction.

The *chaſtiſement* of our peace was *upon him*, Iſa.53.5.

The Sonne of man came to give his life a *ranſome* for many, Matth.20.28.

I *lay downe* my life *for* my ſheepe, Joh.10.15.

Feede

Feede the Church of GOD which hee hath *purchased* with his owne blood, Acts 20.28.

He was delivered *for our offences*, and was raised againe *for our justification*, Rom. 4. 25.

Being *justified by his Blood*, we shall be saved from wrath through him, Rom. 5. 9.

Who gave himselfe a *ransome* for all to be testified in due time, 1 Tim. 2. 6.

How much more shall the *blood* of Christ, who through the eternal Spirit offered himselfe without spot to God, *purge* our consciences from dead workes? Heb. 9. 14.

Who his owne selfe *bare our sinnes* in his owne body on the tree, that we being dead to sinne should live unto righteousnesse, by whose *stripes* ye were *healed*, 1 Pet. 2. 24.

The *Blood* of Jesus Christ *cleanseth us from all sin*, 1 Joh. 1. 7.

Thou wast slaine, and hast *redeemed* us to God by thy *Blood*, Rev. 5. 9.

Thou

Thou art a Prieſt *for ever* after the order of Melchizedek, Pſal. 110. 4.

Perpetuall interceſsion.

It is Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, who alſo *maketh interceſſion* for us, Rom. 8.34.

There is one God, & one *Mediator* betweene God and men, the man Chriſt Jeſus, 1 Tim. 2.5. He is able to ſave them to the uttermoſt that come unto God by him, ſeeing hee ever liveth to *make interceſsion* for them, Heb. 7. 25.

Chriſt is entred into heaven it ſelfe, now to *appeare* in the preſence of God *for us*, Heb. 9. 24.

If any man ſinne, wee have an *Advocate* with the Father, Jeſus Chriſt the righteous, 1 Joh. 2. 1.

And he is the *propitiation for our ſinnes*, Ver. 2.

3 *Part.* Hearty thankeſgiving.

Give thankes, O Iſrael, to the Lord from the ground of the *heart*, Pſal. 68. 26.

It is a good thing to *give thankes*

thankes to the Lord, Psa. 92.1.

O *give thankes* to the Lord, & call upon his Name, Psa. 105.1.

I will *give thankes* to the Lord with my *whole heart* secretly among the faithfull, and in the congregation, Psa. 111.1.

Hee fell downe on his face, at his feete, *giving him thankes*, Luke 17.16.

There are not found that returned to *give glory to God*, save this stranger, Vers. 18.

Giving thankes alwayes for all things unto God and the Father, Ephes. 5.20.

Whatsoever yee doe in word or deed, doe all in the Name of the Lord Jesus, *giving thanks* to God and the Father, by him, Col. 3.17.

Wee *give thankes* to God alwayes, 1 Thes. 1.2.

In every thing *give thankes*, for this is the will of God *in Christ Jesus* cõcerning you, 1 The. 5.18.

God his benefits Spirituall.

What shall I render to the Lord for all his *benefits*? Psal. 116.12. & Psal. 68.19.

But

Election.

But ye are a *choſen* generation, a royall Prieſt-hood, an holy nation, a peculiar people, that yee ſhould ſhew forth the praiſes of him who hath called you out of darkneſſe into his marvellous light, 1 Pet. 2. 9.

They that are with him are called, and *choſen*, and faithfull, Rev. 1. 17, 14.

Ye have not choſen mee, but I have *choſen* you, Joh. 15. 16.

Who ſhall lay any thing to the charge of Gods *elect*? Rom. 8. 33.

According as he hath *choſen* us in him, before the foundation of the world, Epheſ. 1. 4.

God hath from the beginning *choſen* you to ſalvation through ſanctification of the Spirit, &c. 2 Theſ. 2. 13.

Creation.

God *created* man in his owne image, Gen. 1. 27.

Saying, have dominion over the fiſh of the ſea, and the fowles of the aire, and over every living thing that moveth upon the earth, Verſ. 28.

Thy

Thy hands have *made* me, and *fashioned me*, Psal. 119. 73.

Thou hast *fashioned* me behind and before, and layed thine hand upon me, Psal. 139. 5.

Thine eyes did see my substance yet being unperfect, and in thy book were all my *members written*, which in continuance were *fashioned*, when as yet there was none of them, Psal. 139. 16.

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast *created all things*, and for thy pleasure they are and were *created*, Rev. 4. 11.

Redemption

Thou hast *redeemed* mee, O Lord God of truth, Psal. 31. 5.

Blessed be the Lord, for hee hath visited and *redeemed* his people, Luk. 1. 68.

Being justified freely by his grace through the *Redemption* that is in *Jesus Christ*, Rom. 3. 24.

Christ Jesus of God is made unto us wisedome, and righteousnesse, sanctification, and *Redemption*, 1 Cor. 1. 30.

Christ

Christ hath *redeemed* us from the curse of the Law, being made a curse for us, Gal. 3.13.

In whom we have *Redemption* through his *blood*, the forgivenes of sins, according to the riches of his grace, Ephes. 1.7. Col. 1.14.

By his owne *blood* he entred in once into the holy place, having obtained eternall *Redemption* for us, Heb. 9.12.

Ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your Fathers, 1 Pet. 1.18.

But with the *precious blood* of Christ, as of a Lambe without blemish, and without spot, v. 19.

Thou wast slaine, and hast *redeemed* us unto God by thy *blood out* of every kindred, and tongue, and people, and nation, Rev. 5.9.

I will *call* them my people which were not my people, and her beloved which was not beloved, Hos. 2.23. Vocation,

I am not come to *call* the righ-

teous, but ſinners to repentance, Mat. 9. 13.

Amongſt whom alſo are yee the *called* of Jeſus Chriſt, Rom. 1. 6.

Whom hee did predeſtinate, them he alſo *called*, Rom. 8. 30.

The gifts and *calling* of God are without repentance, Rom. 11. 29.

Walke worthy the *vocation* wherwith ye are *called*, Eph. 4. 1.

I preſſe toward the marke, for the price of the *high calling* of God in Chriſt Jeſus, Phil. 3. 14.

God hath not *called* us to uncleanneſſe, but to holineſſe, 1 Theſ. 4. 7.

Faithfull is he that *calleth* you, who alſo will doe it, 1 Theſ. 5. 24.

Juſtification

Sion ſhall bee *redeemed* with judgement, and *her* converts with *righteouſneſſe*, Iſa. 1. 27.

By his knowledge ſhall my righteous ſervant *juſtifie* many; for he ſhall *beare their iniquities*, Iſay 53. 11.

Bleſſed is he whoſe tranſgreſ-

ſion

sion is *forgiven*, and sinne is *covered*, Psa. 32.1.

Blessed is the man to whom the Lord *imputeth not iniquity*, Vers. 2.

It is one God which shall *justifie* the circumcision by faith, and uncircumcision through faith, Rom. 3.30.

To him that worketh not, but beleeveth on him that *justifieth* the *ungodly*, his faith is counted for righteousnesse, Rom. 4.5.

Whom he hath called, them he also *justifieth*, Rom 8.30.

Being *justified by faith*, we have peace with God through our Lord Jesus Christ, Rom. 5.1.

Much more being now *justified by his blood*, we shall bee saved from wrath through him, Vers. 9.

Being *justified by his grace*, we shal be made heires according to the hope of eternall life, Tit. 3.7.

Sanctification.

Purge me with Hysope, and I shall be *clean*; *wash* me, and I shall be *whiter than snow*, Psal. 51.7.

I will *purge* away the *drosse*, and

take away *all thy Tinne*, Iſa. 1. 25.

He ſhall ſit as a refiner and purifier of ſilver, and he ſhall purifie the ſonnes of *Levi*, and purge them as gold and ſilver, Mal. 3. 9.

For their ſakes I ſanctifie my ſelfe, that they alſo may be *ſanctified*, Joh. 17. 19.

Being *ſanctified* by the holy Ghoſt, Rom. 15. 16.

Such were ſome of you, but ye are waſhed, but ye are *ſanctified*, 1 Cor. 6. 11.

That hee might *ſanctifie* and *cleanſe* it with the *waſhing* of water by the word, Eph. 5. 26.

For by one offering hee hath perfected them for ever that are *ſanctified*, Heb. 10. 14.

To them that are *ſanctified* by God the Father, &c. Jude 1. 1.

Mercy unto you, and peace be multiplyed, Verſ. 2.

Hope of glorification,

I know that my Redeemer liveth, and that he ſhall ſtand at the later day upon the earth, Job 19. 25.

Though after my skin wormes deſtroy

deſtroy this body, yet in my fleſh *ſhall I ſee God*, Verſ. 26.

Thou ſhalt guide me with thy counſell, and afterwards *receive me to* glory, Pſal. 73. 24.

Father, I will that they alſo whom thou haſt given mee, be with *me where I am*; that they may behold my *glory* which thou haſt given me, Joh. 17. 24.

Come ye bleſſed of my Father, inherit the *Kingdome* prepared for you from the foundation of the world, Matth. 25. 34.

Feare not little flocke, for it is your Fathers pleaſure to *give you the Kingdome*, Luke 12. 32.

If ſo be wee ſuffer with him, we ſhall alſo be *glorified* together with him, Rom. 8. 17.

The ſufferings of this preſent time are not worthy to be compared with the *glory* that ſhall be revealed in us, Ver. 18.

Whom he juſtifieth, them alſo he *glorifieth*, Ver. 30.

Who ſhall change our vile body, that it may be *faſhioned to*

his glorious Body, Phil. 3.21.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith, 2 Tim. 4.7.

Henceforth there is laid up for me a *Crowne* of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day: and not to me onely, but unto them alſo that love his appearing, Verſ. 8.

Temporall, as

Bleſſe the Lord, O my ſoule, and forget not all his benefits, Pſal. 103. 2.

Health.

Who forgiveth all thy ſin, and *healeth all thy diſeaſes*, Verſ. 3.

O Lord, thou haſt brought up my ſoule from the grave; thou haſt kept *me alive*, that I ſhould not goe down to the pit, Pſ. 30. 3.

Come, and let us returne to the Lord; for he hath ſpoyled, and he will *heale us*; he hath ſmitten, and he will *binde us up*, Hoſ. 6. 1.

The Lord killeth, and *maketh alive*, he bringeth downe to the grave, and *bringeth up*, 1 Sam. 2. 6.

Strength.

It is God that girdeth me with *ſtrength*;

ſtrength; and maketh my way perfect, Pſal. 18.32.

He *teacheth my hands to warre*, ſo that a bow of ſteele is broken by mine armes, Verſ. 34.

Which ſatisfies thy mouth with good things, & makes thee *young and luſty as an Eagle*, Pſal. 103.5.

I am not worthy of the *leaſt of all thy mercies*, and of all the truth which thou haſt ſhewed unto thy ſervant: for with my ſtaffe I paſſed over this Jordan, and now I am *become two bands*, Gē. 32.10. Wealth.

Alſo the Lord *gave Job twice as much as he had before* Job 42.10

Charge the rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living God; who *giveth richly all things to enjoy*, 1 Tim. 6. 17.

Thou haſt ſet mee at *liberty*, when I was in thrall, Pſa. 4.1. Liberty.

Cornelius a juſt man, and of *good report*, Acts 10.21. Good name.

And theſe all having obtained *a good report* through faith, received not the promiſes, Heb. 11.39.

Friends,

Oyntment and perfume rejoyce the heart; ſo doth the ſweetneſſe of a *mans friend* by hearty counſell, Prov. 27.9.

Then came to *Job* all his brethren, and all his ſiſters, and all they that had beene of *his acquaintance*, *&c.* Job 42.11.

Safety,

Thou Lord onely makeſt me dwell *in ſafety*, Pſal. 4.8.

He that dwelleth in the ſecret place of the moſt High ſhall *abide under the ſhadow* of the Almighty, Pſa. 91.1.

Behold, he that *keepeth* Iſrael ſhall neither ſlumber nor ſleepe, Pſal. 121.4.

The Lord ſhall preſerve thee from all evill; hee ſhall *preſerve* thy ſoule, Verſ. 7.

A preparatory Hymne collected out of divers Pſalmes, wherein the devout ſoule

deſireth { Acceſſe [a], Audience [b], Aſſiſtance [c], Acceptance [d].

[a] *Thou ſayeſt, Seeke ye my face: my heart ſayth*

saith unto thee, Thy face, Lord, will I seek, Psal. 27. 8.

Hide not thy face farre from me, nor put thy servant away in anger, vers. 9.

Cast mee not away from thy presence, and take not thy holy Spirit from me, Psal. 51. 11.

[b] *Heare, O Lord, when I cry unto thee: have mercy also upon mee and answer me,* Psal. 27 7.

Ponder my words, O Lord, consider my meditation, Psa. 5. 1.

My heart is inditing a good matter; my tongue is the pen of a ready writer, Psal. 45. 1.

[c] *O Lord open thou my lips, & my mouth shall shew forth thy praise,* Psal. 51. 15.

Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice, Psa. 141. 2.

Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Vers. 3.

[d] *Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer,* Psal. 19. 14.

A preparatory Prayer; wherein all the conditions requisite in Prayer are expressed and prayed for.

HEavenly Father, whose gift it is that I can aske any

good gifts at thy hands, without whoſe grace I cannot deſire thy *health and ſaving grace*, infuſe into my heart the *Spirit of ſupplication*, that in an awefull reverence of thy Majeſty, out of a true ſenſe and feeling of my wants and infirmities, and a lively faith in thy promiſes, I may with cheerefulneſſe of mind, and fervency of Devotion, and conſtant perſeverance *lift up a pure heart, and cleane hands unto thee* at all times: humbly intreating thy ſoveraigne bounty for ſuch things onely as thou in thy wiſedome ſhalt thinke fit to give; and calling upon thee, in ſuch order and manner as thou haſt preſcribed me to aske in that abſolute patterne of all prayer, ſet downe in the Goſpell by my Lord and Saviour *Jeſus Chriſt*. In whoſe Name, Mediation, and Words, I cry, *Abba, Our Father which art in Heaven, hallowed be thy Name, &c.*

The Preparation to the hearing of the Word.

GOD in his infinite wisedome hath so disposed the meanes of our salvation, that the soveraigne *Antidote* against sin, and death, is conveyed into the soule *through the same passage, whereby the deadly poyson first entred.* Death stole in at the eare by suggestion of the evill spirit, and now life in the hearing of the Word passeth in at the same gate of the soule, by the operation of the holy Spirit. Hast thou an eare (O Christian by thy profession) for the devill, and none for God? An eare to receive poyson dropped in, and not to receive the Oyle of grace, and most pretious *balsamum* of GODS Word instilled by preaching? If thou art a Sheepe of Christ, and belongest to his Fold, shew his *eare-marke*: *My sheepe heare my voice.* Where wee reade in the Psalmes according

Bern. Serm. 2. de Pentec. ut eadem via intrraret antidotus qua venenū intraverat

Joh. 10.27.

to the Septuagint, and in the Epistle to the Hebrewes, *A body thou hast fitted, or, prepared me*, it is in the originall, according to the Hebrew, word for word, *Mine eares hast thou boared*; to teach us that God fits us & prepares us for his service, especially by boaring our eares with those *goads & nails that are fastned by the masters of the assemblies, & are given from one shepherd*. *Isocrates* adviseth *Demonicus* to imploy all his leisure-time in diligent hearing the penned Orations and speeches of eloquent Orators and grave Counsellers. For so (saith he) thou *shalt get that with much ease, which cost another man much paines*. That which a divine Orator, and heavenly Pracher hath been many weekes (perhaps moneths) in laying together, he scattereth abroad in an houre. Obserest thou not how the *Manna* which he gathereth grain by grain, or *seed* by *seed*, he delivereth out to thee in whole *O-*

Heb. 10. 5.

Psal. 40. 6. אזנים כריתה.

Eccl. 12. 11.

Isocrat. ad Demon. τὰ τοῖς ἄλλοις χαλεπώτατα τὶ ῥᾳδίως συμβήσεται.

mers,

mers, yea, and *Ephaes* too? Yea, but thou art well ſtored with this heavenly proviſion, and *food of Angels*, thy Library is like a rich Granary; and why mayeſt thou not then as well, or better ſpend thy time in peruſing ſuch writings, than going to the Church, perhaps a good way from thy houſe, to heare a man of meaner gifts, than thoſe were or are of? whoſe workes thou haſt in the laſt and beſt Editions by thee. I perceive by this objection, that thou haſt heard much againſt hearing; heare now a little for it.

First, as a great Maſter of the Law was wont to ſay, that Courts of Juſtice muſt not *Claſh* one againſt another: ſo it is moſt certaine, that duties of pietie ought not to *Claſh*, *juſtle*, or any way croſſe one the other. Private reading, and publike hearing, muſt both have their places, ſeaſons, and turnes. If thou art ſo ſtreitned in time, or overlaid with buſineſſe, that thou canſt

canſt not allow a fit time for both, let the private, voluntarie, alwayes give place to the publike, neceſſary duty. The Commandements of GOD, and the Church wherein thou liveſt, ought to overſway thy private opinion, fancie, or inclination, or perhaps diabolicall tentation. If thy Paſtor bee ſo ſtrictly charged to preach unto thee, certainly thou art neceſſarily bound to heare him. For theſe duties are linked together. Hath private reading the like promiſes to publike hearing the Word? Or is it of like force and efficacy? Where thou canſt name one that hath been won to the Chriſtian faith and true godlineſſe by private reading, we can produce many *thouſands* that have been added to the Church by publike Sermons: yea ſometimes at one Sermon. The holy Ghoſt in the day of Pentecoſt came with the *ſound*. Where the *ſound* is of the Word preached, there goeth the

Acts 2.41.

Spirit

Spirit ordinarily. Yet I deny not but that many in private reading the Scriptures, and other holy bookes, may and doe feele some soft and sweet blasts of the holy Spirit; but in the publike Ministery of the Word the Spirit commeth downe *like a mighty rushing Winde, filling the whole roome*; we receive then in a fuller measure. Sermons preached are compared to raine and deaw, but printed, to snow; which though it lye longer on the ground, yet it is much colder, and doth not in like sort pierce, moysten, and fatten the ground as the other. Moreover those things that have passed the presse, lye by us; wee may at any time have, and use them: but the notes of a Sermon preached are like the *Manna* that *fell on the Sabbath* eve, which (if it was not presently gathered) was utterly lost. There is much difference betweene those generall receipts thou findest in Physicke bookes, and

Acts 2.2.

and a ſpeciall potion or Electu-
ry made by a truſty Apothecа-
rie, according to the direcli-
on of a learned Phyſitian, and
particularly applied to thy pe-
culiar diſeaſe. Every man hath
not the skill of the Apothecа-
rie to make the confection, and
fewer have the judgement of an
experienced Phyſitian, to di-
rect where and how it ought to
bee given. And albeit the Prea-
cher be a man of no very extra-
ordinarie gifts, yet in regard he
2 Cor. 5. 20. is an *Ambaſſadour ſent from*
God unto thee, if hee faithfully
(though perhaps not ſo eloquent-
ly) deliver his meſſage unto
thee, thou oughteſt to heare it,
and honour him for his Maſters
Rom. 10. 15. ſake. His *feet cannot* but ſeeme
beautifull to thee, if they be *ſhod*
Epheſ. 6. 15. *with the preparation of the Go-*
ſpell of Peace.

Plut. de tran-
quil. anim. The diligent Bee *gathereth*
Honey out of Thyme, one of the
drieſt Hearbes that is; and cer-
tainely, if thou be not a Droane,
thy

thy selfe, thou maiest sucke from the mouth of the barrennest and (as thou calleſt him) the *dryest* Preacher, Doctrine *sweeter than the hony or the heny combe*. Although I assent freely to *Lactantius* that the *truth findeth easier entrance into the soule when shee cõmeth armed, not only with her owne strength*, but also *with the best aide, wit or Art can afford*: Yet withall I affirme with S. *Paul* that *faith standeth not in the entising words of mans wisdome*, but in the *demonstration of the Spirit*, and *the power of God*. Art may move affection; but nothing but Gods Word, and the grace of the Spirit can remove corruption. Humane wit and learning may tickle the eare, and (as *Seneca* speakes of *Chrysippus* his acute Sentences) *pricke, but never pierce* the heart: that is the singular prerogative of the Word of GOD. What are *Ramshornes* in comparison of silver Trumpets? Yet when God commandes

Lactant. institut. divin. lib. 1. cap. 1. Potentiùs in animos influit & vi suâ instructa, & luce orationis ornata.

1 Cor. 2. 4.

Sen. Epist. 1. ad Lucilium. Pungit non penetrat.

Heb. 4. 10. Piercing to the dividing, &c.

Josh. 6. 5.

mands and appoints, the harsh sound of them shall demolish those *strong holds of Satan*, which the sweeter and shriller sound of silver Trumpets shall not doe. Be thou *obedient* to him

Heb. 13. 17.

who is set over thee in the Lord, and must *give an account of thy soule*. Desire not to have thy eares tickled, but thy *heart pricked*, and make then no doubt but that God will blesse his ordinance and thy obedience; and supply to thee by his Spirit, what may be deficient in the Preachers learning or language. But then thou must come prepared to the hearing of the Word by such directions as are set downe in it.

THE

THE PREPARATORIE Admonition.

THE ANALYSIS.

The preparation to the hearing of the Word, consisteth in

1. Consideration, especially of these particulars, viz. that
   1. The hearing of the Word is a necessary duty enjoyned by God the { Father. Sonne. H. Ghost.
   2. We must give account to God, what, how, and when we heare.
   3. The word we heare is the Word of God, and not of a mortall man.
   4. It is the ordinary meanes of salvation.
   5. If we profit not by it, it will be to our greater damnation.
2. Prayer for
   1. The Preacher: that God would { Direct / Assist } him
   2. Our selves, that he will give us
      1. Attention to heare.
      2. Understanding to conceive.
      3. Wisedome to apply.
      4. Judgement to discerne.
      5. Faith to beleeve.
      6. Memory to retaine.
      7. Grace to practise the sincere Doctrine of GODS holy Word.

THE

THE TEXTS.

1 Wee are commanded by the Father.

HEarken, O Israel, unto the ordinances and statutes which I teach you, Deut. 4. 1.

Heare my Law, O my people; *incline your eares* to the words of my mouth, Psal. 78. 1.

The Sonne.

This is my welbeloved Son in whom I am well pleased: *heare him*, Mat. 3. 17.

Hee that heareth of me these words, I will liken him to a wise man that built his house upon a rocke, Mat. 7. 24.

He that hath an eare to heare let him *heare*, Mat. 11. 15.

The Holy Ghost.

Let him that hath an eare *heare* what the *Spirit* saith to the Churches, Rev. 2. 7.

To heare heedfully the word of the Preacher.

Take *heede* what yee heare, Mar. 4. 24.

Beware of false Prophets that come unto you in sheeps-cloathing, Mat. 7. 15.

They *searched* the Scriptures, to see whether those things were so, Acts 17. 11.

Prove

Prove all things : hold that which is good, 1 Theſ. 5. 21.

Try the Spirits whether they be of God or not, 1 John 4. 1.

They have not rejected thee, but they have *rejected me*, 1 Sam. 8. 7.

Not as the word of man, but as the Word of God.

Hee that heareth you, *heareth me*; and he that heareth me, heareth him that ſent me, Lu. 10. 16.

Bleſſed is he that heareth the *word of God*, and keepeth it, Luk. 11. 28.

Ye received the Word, *not as the word of man*, but, as it is indeed, the *word of God*, 1 The. 2. 13

The *Word of God* is lively and mighty in operation, &c. Heb. 4. 12.

If any man ſpeake, let him ſpeake as the *Word of God*, 1 Pet. 4. 11.

I am not aſhamed of the Goſpell of Chriſt; for it is the *power of God unto ſalvation* to every beleever, Rom. 1. 16.

Which will prove the meanes of our ſalvation.

Man *liveth* not by bread only, but by every *Word* that proceedeth

deth from the mouth *of* GOD, Luke 4.4.

He that heareth my words, and beleeveth in me, *hath life eternall*, and *ſhall not come into condemnation*, but is paſſed from death to life, Joh. 5.24.

To whom ſhall we goe? Thou haſt the words of *eternall life*, John 6.68.

Or damnation. He that refuſeth me, and receiveth not my words, hath one that judgeth him. The word which I have ſpoken, it ſhall *judge him* at the laſt day, *Ioh.* 12.48.

If I had not come, and ſpoken unto them, they *had not had ſin*, *John* 15.22.

We are the ſweet ſmelling ſavour of Chriſt in them that are ſaved, and *them that periſh*, 2 Cor. 2. 15.

To the one we are the *ſavour of death unto death*: and to the other the ſavour of life unto life, Verſ. 16.

Continue in *Prayer*, and watch in the ſame with thankeſgiving, Col. 4. 2.

Prav-

Praying for us, that God may open to us *the doore of utterance*, to ſpeake the myſteries of Chriſt, Verſ 3. — Wee muſt pray for the Preacher.

That I may utter it as it becommeth me to ſpeake, Verſ. 4.

A certaine Woman named *Lydia* heard us, whoſe heart the Lord opened, that ſhe *attended* to the things that *Paul* ſpake, Acts 16.14. — For our ſelves that we may attend.

Give me *underſtanding*, and I will keepe thy law, Pſal. 119.34. — Underſtand.

And this I pray, that yee may abound yet more and more in *knowledge and in all judgement*, Phil. 1.9.

That yee may *diſcerne* thoſe things that differ, Ver. 10. — Diſcerne.

The Lord give thee a *right judgment* in all things, 2 Tim. 2.7

God that commanded the light to ſhine out of darkneſſe, is he that hath ſhined in our hearts, to *give the light of the knowledge* of the glory of God, in the face of Jeſus Chriſt, 2 Cor. 4.6.

The Apoſtles ſaid, Lord increaſe — Beleeve.

creaſe our *Faith*, *Luk.* 17.5.

For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, &c. Epheſ. 3.14.

That Chriſt may dwell in your hearts *by Faith*, Ver. 17.

Remember. And his mother *kept* all theſe ſayings in *her heart*, *Luk.* 2.51.

I have *hid* thy promiſes *in my heart*, that I might not ſin againſt thee, Pſal. 119.11.

Practiſe. Whoſoever heareth of me theſe words, and *doth* the ſame, I will liken him to a wiſe man that built his houſe upon a rock, Mat. 7.24.

If ye know theſe things, bleſſed are ye if ye do them, Joh. 13.17.

Be yee *doers of the Word*, and not hearers onely, deceiving your owne ſelves, Jam. 1.22.

The preparatory Hymne: wherein the

devout ſoule expreſſeth her
- [a] High eſteem of the word.
- [b] Continuall meditation on it.
- [c] Exceeding delight in it.
- Fervent deſire to be
  - [d] Inſtructed in it.
  - [e] Ruled by it.

[a] My

a My ſoule *breaketh for the longing* it hath unto thy judgements at all times, Pſal. 119.20.

The Law of thy mouth is *better* to me than *thouſands of gold* and *ſilver*, Verſ. 72.

The Law of the Lord is *perfect*, converting the ſoule: the teſtimony of the Lord is *ſure*, making wiſe the ſimple, Pſal. 19. 7.

The Statutes of the Lord are *right*, and *rejoyce the heart*: the commandement of the Lord is *pure*, enlightning the eyes, Verſ. 8.

The feare of the Lord is *cleare*, enduring for ever: the Judgements of the Lord are *true* and *righteous* altogether, Verſ. 9.

More to bee deſired are they than *Gold*, yea, than *much fine gold*: *ſweeter* alſo than *hony*, and the *hony-combe*, Verſ. 10.

Moreover by them is thy ſervant *taught*, and in keeping of them is great *reward*, Verſ. 11.

b I will meditate on thy precepts, and have reſpect to thy wayes, Pſal. 119. 15.

O how I love thy law! it is my *meditation* all the day, Verſ. 97.

Thy words have *I hid* in mine heart, that I might not ſinne againſt thee, Verſ. 11.

c I will *delight* my ſelfe in thy ſta-

tutes: I will not forget thy Word, Verſ. 16.

Thy teſtimonies are my *delight* and my counſellers, Verſ. 24.

Thy teſtimonies have I claimed as mine *heritage* for ever; for they are the very *joy* of mine heart, Ver. 111.

d Open *thou mine eyes*, that I may behold the wondrous things of thy Law, Verſ. 18.

Make me to *underſtand* the way of thy precepts: ſo ſhall I talke of thy wondrous works, Verſ. 27.

e *Order my ſteps* in thy Word; and let not any iniquity have dominion over me, Verſ. 133.

Make thy face to ſhine upon thy ſervant: and *teach me* thy ſtatutes, Verſe 135.

The Preparatory Prayer.

GRatious GOD, who haſt appointed *the opening of the Scriptures*, by preaching, to be the ordinarie meanes of ſalvation to thy choſen; bleſſe this thine ordinance to me, and prepare me for it. Grant that thy Word, *being mixed with faith in me*, may be unto me a *ſavour of life unto life*, and not a *ſavour* of

of death unto death. Direct and assist thy Minister, that hee may *rightly divide it. Open unto* him a *doore of utterance*, that what hee hath conceived in thy feare upon thy holy Oracles, he may deliver to thy glory. *Fill* him with the *Holy Ghost*, that his *lips may be full of grace*, and that he may *speake* instruction to mine ignorance, correction to my errors, comfort to mine afflictions, and *peace* to my conscience. Guide the *sword of the Spirit* in his hand, that it may meete with, and smite my speciall corruptions and bosome sins, knowne or unknowne; and give mee grace to endure the just reproofe of them by his Ministry, and to love him for it, and amend by it. *Open my heart*, that I *may attend* to *those things that may belong to my peace.* Endue me with *wisedome* and *spirituall understanding*, that I may *discerne those things* that *differ*, and *try all things*, and *hold that which is*

good, and apply it to my ſelfe for the *ſubduing* of my *fleſhly members* and affections, and *building me up in the moſt holy faith of thine Elect*. *Quicken me with thy ſpirit*, that I may cheerefully, and willingly, and conſtantly liſten to the *voyce of the* heavenly *charmer*, that he may kill the venome of ſin in my ſoule. *Let the words of* thy Preacher *drop* as rain, and *diſtill as dew upon* me, and into me, to make my barren heart fruitfull in holy affections and deſires; my mind in heavenly thoughts and conceptions; my tongue in *wholeſome words*, and *gracefull* ſpeeches; my hands in all manner of good works, that I prove not an *idle hearer*, *but a doer of thy word*, and conſtant practicer of all holy duties, to the honour of thy holy and bleſſed Name, and the ſalvation of my ſoule in *the day of the Lord Jeſus*; To whom with thee and the Holy Ghoſt, &c.

The Preparation to the receiving of the holy Sacrament.

IT being revealed to aged *Simeon*, that hee ſhould ſee his Saviour in the the fleſh before he rendred up his owne Spirit: when he came into *the Temple of the Lord*, and there *found the Lord of the Temple*, hee was ſo over-joyed therewith, that hee tooke the Babe into his armes, embraced it, and began his ſwan-like ſong, or *Nunc dimittis*, ſaying; *Lord now letteſt thou thy ſervant depart in peace:* for I have ſeene the *Prince of Peace, mine eyes have ſeene thy ſalvation*, and I deſire to ſee no more. *Into thy hands*, O ſweet babe whom I hold in mine armes, *I commend my* fainting *Spirit*. *Embrace* my ſoule with thine *armes* of mercy, as I *embrace* thy body with theſe *armes* of fleſh. This ſingular prerogative of *Simeon*, (or rather a far greater) the Lord vouchſafeth thee, O devout

Bern. Serm. de purificatione. Hodie dominus Templi ingreſſus eſt Templum Domini.

ſoule, when he biddeth thee to his holy Table; even to *take into thy* hands thy Saviour: *To ſee with thine eyes*, and *handle with thy hands*, yea, and taſte with thy mouth the *Word of life*. For by, and with the ſacred elements, (though not in, or under them) thou partakeſt of the fleſh and bloud of the Son of God ſpiritually, (for his *words are ſpirit and life*) yet truly, & in very deed; for he is *the living bread that came downe from heaven*: his fleſh *is meat indeed*, & *his blond is drink indeed*. As at ſumptuous feaſts, where curious ſervices are, thou ſeeſt the proportion and ſhape of the deere or fowle, ſet out in gold and colours on the out-ſide or lid of thoſe baked meates which are truly contained under it, and to be eaten: So (if wee may draw a reſemblance of ſo high and divine a Myſtery from an earthly and humane repaſt,) under the figures of Bread and Wine, as it were the printed lid or cover, thou

John 6 63, 48 & 50. 51.

thou feedeſt on the meate of Angels, the dainties of heaven, the fleſh of thy Saviour, who is there deſcribed in thy ſight, and before thee crucified, *Gal.* 3. 1. That which is repreſented in the ſigne to the eye of the bodie, is preſented in the thing ſignified to the eye of the ſoule, and hand of thy faith: what is ſhaddowed in the Sacrament, is trnly alſo exhibited by it. *Qui credit, edit; if thou beleeveſt that thou eateſt, thou eateſt that thou beleeveſt:* let no hereticall *Harpyes* plucke from thee thy heavenly diſh of meate, as *Celano* did *Æneas.*

Virgil. Æneid. 3.

Beware of two ſorts of Heretickes eſpecially, which ſeeke to beguile thee in the *Sacrament*, or rather of it { *viz.* the { *Sacramentaries* / *Papiſts* }

I meane ſacramentaries, properly ſo called, not ſuch as Papiſts brand falſely with that name.

The one denying the ſigne, the other, the thing ſignified. The one offereth thee a ſhaddow without the body, the other the body without the ſhaddow, and

consequently neither of them giveth thee the true Sacrament, to whose nature and essence both are requisite. The Sacramentaries would robbe thee of the *Jewell*, the Papists of the *Casket*. Lay thou thine hands on both, hold both fast; as thou seest the verity and substance of the one, so beleeve the verity and substance of the other. As thou takest the one, receive the other: As thou handlest the one, apprehend the other: As thou feedest with thy mouth on the one, feede in thy heart on the other: And as truely as the one *nourisheth* thy body to a temporall, the other shall preserve thy soule to eternall life. For it is the *tree of life* which *growes in the midst of the Paradise of God* his *Church* on earth. The way to the mysticall tree in *Paradise* was guarded by an *Angel waving a flaming sword:* The way to this in like manner is fenced. There stands an *Angell* at the Table, Gods Minister brandi-

Gen 3. 24.

shing

ſhing the *ſword of the Spirit*, and forbidding (under paine of death) any to eate of this fruit, that have their *teeth ſet on edge with the apples* of *Sodome* and *grapes of Gomorrah*. Other fruits and meate are prepared for us; but we muſt be prepared for this before we eate it. The *bread* of the earth cannot feed when thou eateſt it, till it be changed into thy body, becauſe thou art more excellent than it: but this bread which came downe from heaven is more excellent than thou art, and therefore thou muſt be changed into it, before it nouriſh thee. All other meate is received as it is in it ſelfe, and no otherwiſe: but this is divers, as it is received. Other meate affecteth and altereth the taſte, but here the taſte altereth the meate. For if it be *worthily* received, it is the bodie and bloud of *Chriſt*: if unworthily, it is but bare Bread and Wine. If it meete with a ſpirituall taſte and appe-

tite, and ſtomacke purged and prepared, it proveth the foode of life, nay of immortality: if otherwiſe, it turneth into *deadly poyſon*: for *hee that eateth and drinketh unworthily, eateth and drinketh damnation to himſelfe, not diſcerning the Lords body*. A learned Phyſician, that tendreth the health and life of thy body, will never miniſter ſtrong phyſicke that will amend or end thee, before he hath prepared thy body accordingly. This *Sacrament* is not onely food, but alſo phyſick to cure thy ſoule; yea ſuch ſtrong Phyſicke as will worke effectually one way or other, to thy health and ſalvation, or to thy death and damnation. Be carefull therefore, before thou takeſt it, to prepare thy ſelf for it; and for thy helpe peruſe the Admonition, Hymne, Prayer, and confeſſion following.

Calvin. inſtit. lib. 4.

1 Cor. 11. 29.

The

The Admonition before the Communion.

THE ANALYSIS.

The due preparation to the Sacraments is by

- 1. Examination whether thou hast
  - 1. *A fervent desire to partake of this holy Table.*
  - 2. *Competent knowledge in this high mystery.*
  - 3. *Faith in Christs incarnation, life and death, & affiance in the merits of them.*
  - 4. *A Conscience cleansed by true repentance.*
  - 5. *An heart free from malice and all uncharitablenesse.*
- 2 Praier

THE TEXTS.

LEt a man *examine* himselfe, and so let him eate of that bread, and drinke of that cup, 1 Cor. 11. 28.

Hee that worthily receiveth, must 1 Examine.

Blessed are they that *hunger and thirst* for righteousnesse sake, so

2 Desire.

for they ſhal be ſatisfied, *Mat.* 5.

Ho, every one that *thirſteth* come ye to the water, *Iſa.*55.1.

Give us evermore of this bread, John 6.34.

3 Know. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himſelfe, *not diſcerning the Lords body*, 1 Cor.11.29.

4 Beleeee. I am the bread of life; hee that commeth to me ſhall never hunger, and he that *beleeveth in me* ſhall never thirſt, Joh. 6.35.

Chriſt dwelleth in us *by faith*, Epheſ.3.17.

5 Repent. I will *waſh mine hands in innocency*, and ſo I will goe to thine Altar, O God, Pſal.26.6.

To the impure all things are impure, Tit.1.15.

6 Love. If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, Matth. 5.23.

Leave thou thy gift before the Altar, and go thy way, *be reconciled to thy brother*, and then come and

and offer thy gift, Verſ. 24.

We being many are *one bread and one body*, for we are all partakers of this one bread, 1 Cor. 10. 17

A Preparatory Hymne to be uſed before, or at the receiving of the bleſſed Sacrament, wherein the devout ſoul expreſſeth

Her { a *Deſire* of the food of life. b *Hope* that ſhe ſhall obtaine it. c *Thankes* for it.

a *As the Hart panteth after the water brookes; ſo panteth my ſoule after thee O God*, Pſa. 42. 1.

My ſoule thirſteth for God, even for the living God, Ver. 2.

My ſoul thirſts for thee: my ſoul longs for thee, as a dry and thirſty land, Pſ. 63.

I will bleſſe thee while I live, I will lift up my hands in thy Name, Verſ. 4.

b *My ſoule ſhall be ſatisfied with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips*. Verſe 5.

Thou prepareſt a Table before me, and my cup runneth over, Pſa. 23. 5.

The Lord is the portion of my inheritance, and of my cup, Pſal. 16. 5.

I will take the cup of ſalvation, and call upon the Name of the Lord, Pſa. 16. 13.

c *I will pay my vows to the Lord, now in the preſence of all his people*, Verſ. 14.

I will offer unto thee the ſacrifice of thanksgiving, and will call upon the name of the Lord, Ver. 17. A ſpe-

A ſpeciall Confeſsion to be uſed before the receiving of the holy Sacrament.

To the READER.

I Have endeavoured in the Meditation enſuing, as in a Table, to ſet before thee a Synopſis or joynt view (as neare as I could) of all ſinnes that are uſually, or can be by thoſe who are called to the knowledge of truth, committed againſt the Law or Goſpell. And though thou be not guilty of all theſe breaches of Gods holy Ordinances, in particular; Yet maiſt thou diſcreetly uſe this Confeſſion, both to informe thy judgement, how many and manifold thy ſins are, or at leaſt may be, and to reforme thy heart and affections, in which are the beginnings and ſeeds of all theſe ſins; which if they be not nipt in time by Gods preventing grace, will, ere thou art aware, ſhoot up and grow to the height of all impiety.

THE

The Meditation enſuing, conſiſteth of

- a Confeſſion of ſinne, page 88.
  - Originall, pag. 89.
  - Actuall, pag. 89.
    - b Againſt the Law.
      - The 1. Commandement, pag. 90.
      - 2. pag. 94.
      - 3. pag. 97.
      - 4. pag. 99.
      - 5. pag. 102.
      - 6. pag. 103.
      - 7. pag. 104.
      - 8. pag. 105.
      - 9. pag. 107.
      - 10. pag. 109.
    - b Againſt the Goſpell, pag. 111.
- a Petition for Grace worthily to receive the moſt holy Sacrament, pag. 114.

The

A ſpeciall Confeſsion to be uſed before the receiving of the holy Sacrament.

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THE

The Meditation ensuing, consisteth of

- Originall, pag. 89.
- Actuall, pag. 89.
  - b Against the Law.
    - The 1. Commandement, pag. 90.
    - 2. pag. 94.
    - 3. pag. 97.
    - 4. pag. 99.
    - 5. pag. 102.
    - 6. pag. 103.
    - 7. pag. 104.
    - 8. pag. 105.
    - 9. pag. 107.
    - 10. pag. 109.
  - b Against the Gospell, pag. 111.

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The

The Meditation.

Confeſsion of ſins.

I Dare not preſume to *compaſſe thine Altar*, moſt holy Lord GOD, before I have *cleanſed* my mouth by confeſſion of my ſinnes, and *waſhed my hands in innocency*, and *purified* my *heart* by profeſſion of my faith in my Redeemers bloud. For thy ſacred Word teacheth mee, that *holy things* muſt *not be given to dogs, nor pearles caſt before ſwine*; What is ſo holy, as the body and bloud of thy Sonne? In which the rayes of thy divine Majeſtie are moſt conſpicuous. What pearle ſo pretious as this Sacrament? And is there any *dogge* ſo filthy, or *ſow* ſo uncleane, as I am by nature? With loathing of my ſelfe, and greateſt deteſtation of my rebellious corruption, I confeſſe that never *dogge* ſo oft *returned to his vomit*, nor *ſow to her wallowing in the mire*, as I have to the ſinke of ſinne and mire of ſenſuall filthineſſe.

thineſſe. I was at the firſt conceived in luſt, and ſince *luſt hath conceived* in me, and *brought forth ſin*, and ſin had been long agone conſummate, and *brought forth death*, if thy prevenient mercy and grace had not killed death it ſelfe in the birth. I am not able to conceive what ſinne I have conceived in my heart, much leſſe to utter what ſinnes I have uttered with my tongue. My beſt actions are tainted, how much more my defections; my prayers againſt ſinne, through many imperfections in them, are (unleſſe thou cover them) abominable in thy ſight; how much more the ſinnes againſt which I pray? All the remedies which thou haſt preſcribed in thy Law and Goſpell againſt the maladies of my ſoule, have increaſed them, and ſo improved my ſinne; that *ſinne in me is become above meaſure ſinful*. Every line & precept in thy Law, which ſhould have beene as a finger point-

Originall.

Actuall.

Againſt the Law.

pointing to me the way to heaven, is a *hand writing* against me, sentencing me to hell.

The 1. Commandement.

Thou hast commanded *That I should have no other gods but thee*; That I should set my whole delight in thee, repose all my confidence on thee, expect all my happinesse from thee, addresse all my prayers to thee, with everlasting praises, and thankesgivings for all that I enjoy or hope for. I know by the light of nature that

1 Cor. 10, 19. an *Idoll is nothing in the world*,

Psal. 115. 5, 6. and that the *gods of the heathen are the works of mans hands, that they have eyes and see not*: whereas thou hast no eyes, yet seest all things. *They have eares & heare not*: whereas thou hast no eares, yet heares all things. *They have monthes and speak not*: whereas thou hast no mouth, yet speakest continually in thy Word to thy children. *They have hands and worke not*: whereas thou hast no hands, yet *worke st all in all*. Moreover by the light of thy Gospell I have

And handle not.

I have diſcovered the groſſe and palpable idolatrie of all Papiſts and miſ-beleeving Chriſtians, who attribute religious worſhip to any Angell or Saint, living or deceaſed: Yet if I ſhould ſay, I have no other gods beſides thee, I ſhould *deceive my ſelfe, and there were no truth in me.* For I have made the *arme of fleſh my god,* and truſted to it more than to thee: I have made the Potentates and rulers of the world my god, and feared them more than thee: I have made honour, and worldly greatneſſe, and uncertaine riches my god, and more ſought for them, than thy favour: I have made my ſinnefull ſports and ſenſuall pleaſures my god, and more delighted in them than in thee. *Thy kingdome and the righteouſneſſe thereof,* which I ſhould have ſought *in the firſt* place, I have ſet in the laſt place; and worldly vanities, on which at all I ſhould not have *ſet my heart,* I have often preferred and

ſet

ſet before thy ſervice. I have given too much entertainment to Satans ſuggeſtions, and blaſphemous objections againſt the articles of our *moſt holy faith*. I have curiouſly pried into thy hidden Decrees, and meaſured them by the crooked rule of my corrupt reaſon: I have murmured at the generall courſe of thy providence, I have grudged at the *proſperity of the wicked*, and have been *ſcandalized* at the *croſſe* of the godly. I have riſen up againſt thee when thou haſt chaſtened me in love, for my good. I have provoked thy juſtice, I have preſumed upon thy mercy, I have tempted thy power, I have diſtruſted thy goodneſſe, I have *reſiſted thy grace, and choaked the motions of the ſpirit in me*. I have not encreaſed *my talent* of knowledge by meditation on thy Law, nor bettered my affections by contemplation of thy mercy: I have not *ſanctified thy Name*, I have not adored thy Majeſty; I have

have not admired thy wiſedome. I have not endeavoured to imitate thy perfections, I have not ſtedfaſtly beleeved thy promiſes, I have not awefully regarded thy threates, I have not *hungred and thirſted for righteouſneſſe:* I have not beene cheareſull in thy ſervice, I have not beene ſorrowfull for thy diſpleaſure, not zealous for thine honour, I have not diligently ſought after thee in thy Word, that I might know thee: I have not knowne thee, that I might love thee: I have not loved thee, that I might feare to offend thee: I have not feared to offend thee, that I might *watch over all my Waies*: I have not watched over all my wayes, that I might *walke humbly*, reverently, and holily before thee.

Thou haſt commanded *That I ſhould make no image to my ſelfe*, to repreſent thy nature, or worſhip thy incomprehenſible Majeſty in, or by it: and thou haſt taught me out of thy holy word, that

The 2. Commandement.

that all ſuperſtitious *will-worſhip* deviſed by man, and practiſed at this day by the Romiſh Synagogue, is a violation of this thy holy Commandement. All which kind of image or *wil-worſhip*, though from my heart I deteſt and abhorre, yet I cannot cleare my conſcience from all kinde of breach of this thy ſacred Law; for I have framed images in my mind, and conceived groſly and carnally of ſpirituall and heavenly myſteries. I have not laboured to withdraw my mind from my ſenſes, and all ſenſible and viſible repreſentations of thy glorious and dreadfull Majeſty, that I might *worſhip thee in ſpirit and truth*. I have had a deſire to look into the *Temple of Rimmon*, and view the ſuperſtitious and abominable rites of idol-worſhippers. I have converſed too freely and boldly with the factours of Antichriſt, and patrons of manifold idolatrie; and without warrant or calling thereunto, out of meere

meere curioſitie, have peruſed and reade their impious and impure bookes. Such is the corruption of my ſenſuall nature, that I am more apt to be moved at the ſight of a crucifixe or picture of my Saviours bloudy paſſion, than by reading the ſtorie of his death in the Evangeliſt; and for thy peculiar and immediate ſervice, I have not prepared my ſelfe unto it as I ſhould. I have often omitted and put off, for my pleaſure, or profits ſake, holy exerciſes of Religion; and when I have beene preſent at them, it hath been rather for forme, or cuſtome, or to avoid the penalties of the law, than out of true devotion and an holy love to thy *habitation, and the place where thine honour dwelleth. I* have not *humbled my ſelf with faſting*, nor ſtrictly examined my conſcience, that I might perfectly confeſſe all my ſins. I have not called continually thy benefits to minde, that I might thankfully recount them all.

all. I have not ſtirred up my deſires and affections, that I might ſing unto thee with a joyfull heart and cheerfull voyce. I have given more audience to the world than to hearing thee in thy word. I have ſpent more time in, and been more affected with the writings of men, yea ſometimes profane Hiſtorians, Philoſophers, and Poets, than thy divinely inſpired Scriptures. I have not *contended* for the holy faith, nor ſtood up in the defence thereof againſt all oppoſites thereof, Atheiſts, Infidels, Heretiques, carnall goſpellers, or worldly politicians. In all parts of thy worſhip, and much more in the holy manner of performing it, I have been moſt defective. *Lord, enter not into judgment with thy ſervant for it.*

The 3. Commandement.

Thou commandeſt me *Not to take thy Name in vaine*, but to make a reverend and holy uſe of thy name, attributes, and whatſoever hath relation unto thee: but I have many waies abuſed thy

thy name, by mentioning it in ſports & paſtimes, by raſh oaths, fearefull imprecations and curſes: I have not been ſo carefull as I ought to render my vowes unto thee, and to performe ſuch promiſes, as I have confirmed by interpoſing thy ſacred Name. I have abuſed thy divine attributes, both by miſconceiving and miſ-applying them, either to juſtifie my neglect of the meanes of ſalvation, or my undertaking unwarrantable courſes: I have abuſed thy holy Scriptures by careleſly reading them, without premeditation, and prayer, by unprofitably hearing them, by wreſting them to my owne ends, and purpoſes, and making them a *cloke of maliciouſneſſe*, and cover of wickedneſſe; by framing idle and ſcurrilous jeſts upon ſome paſſages of them, or alluſions unto them, or at leaſt not reproving thoſe who have ſo profaned them. Laſtly, by profeſſing the Goſpell, and yet not *adorning*

the profession thereof by an holy and heavenly conversation. I have abused thy holy Sacraments by lightly regarding them, and doubting of thy promises sealed by them. I have often forgotten my holy vowes in Baptisme; and when thou hast invited me to thy Table, either I have refused to come, upon vaine pretences, and excuses; or if I have come, I have not behaved my self as became a guest of so holy and heavenly a banquet. I have abused thy gifts of nature, I have embezeled the goods of this life thou hast trusted me withall. I have made the faculties of my minde, and members of my body *weapons of sin*, whereas I should have given them up as *servants unto righteousnesse*. I have prodigally lavished out my time, either in idle sports and recreations, or unprofitable and sinfull labours; and which lieth of all other most heavie upon my conscience, I have often *turned thy grace into wantonnesse*.

tonneſſe. I have abuſed thy creatures, to maintaine my pride, luxurie, and ſinfull pleaſure. I have not glorified thee in the ſanctified uſe of theſe thy works of thy hands. I have not obſerved thy wiſedome and power in them. I have not bleſſed thy goodnes for them. I have not bin helped in the beſt things by them: I have not *ſighed & groned with them for the deliverance of me*, and them from the *bondage of corruption, to the glorious liberty of the Sons of God.*

The 4. Commandement.

Thou commandeſt me *To keep holy thy Sabbath*, and ſetteſt an eſpeciall marke of *remembrance* upon it. Yet I have not *remembred* to put off my ordinary buſineſſe, and accuſtomed imployments, that I might freely devote it and my ſelfe unto thee. I have ſacrilegiouſly ſtolne from thee much of it, and miſ-ſpent it either in ſports and paſtimes, or in vaine and idle complement, or ſ. tling and managing my worldly affaires. In that ſmall portion

which I have hallowed unto thee, I have failed in the principall duties of piety and charity, wherewith I ſhould have ſanctified it. Thoſe holy and heavenly exerciſes of Devotion, which ſhould have been a *delight unto me*, and the *very joy of my heart*, have ſeemed tedious and burthenſome. I have not *prevented the morning watches*, as I ſhould haue done, to call my ſelfe to a ſtrict account, and to lay my heart a ſoake in teares for my ſinnes, and the ſins of my Family, eſpecially the weeke before; I have not inſtantly and earneſtly beſought thee, for a ſpeciall bleſsing upon thy publique ſervice in thy holy Temple. I have often forborne thy holy aſſemblies, or, if I have come unto them my ſelfe, yet I have not taken care to bring my houſe and family with me. When I have offered my ſelfe before thee, and ſhould have beene *more neere to heare*, and to joyne with thy holy congregation in

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all parts of thy worſhip, *then to offer the ſacrifice of fooles*; I have beene abſent in ſpirit, though preſent in bodie; either impertinent reading, or ſenſuall pleaſures, or vaine objects, or worldly cares have taken up my thoughts, and either quite hindered and ſtopped, or unſeaſonably diverted my devotion. When the *diſpenſer of thy holy myſteries* hath rightly *divided thy word*, I have not taken *my portion* from him. When he hath faithfully delivered thy meſſage, I have not tied my eares and heart unto him. My attention hath been often interrupted, both by drowſineſſe, and wandering cogitations. I have not treaſured up his words in my memory, nor made uſe of them in my life, but have beene for the moſt part, *A hearer onely, and not a doer of thy word, deceiving mine owne ſoule*. After the publike devotions appointed by thy Church, I have not continued the hallowing of this thy

day by private exercises of holy reading, conferring, catechising, and chewing the foode of my soule: but in stead hereof have falne afresh to my worldly businesses, or carnall pleasures; *Speaking mine owne words, and doing mine owne waies*, and following mine owne workes: Yea sometimes, the accursed workes of darkenesse on this thy holy day.

The 5. Commandement.

Thou commandest me *To honour my Father and my Mother*, and to yeeld all reverend respect to my superiours: but I have carried my selfe ungraciously towards my Parents, stubbornly towards my Masters and Teachers, disobediently towards the Magistrate, unkindly and unthankfully towards my Pastor. I have been more ready to censure than to honour, to envie than to imitate; to wrong than to requite my Governours in the Church and Common-wealth. Nay, such is the pride of my corrupt nature, that I would, if I could,

could, caſt off from my necke all *yoke of obedience:* and the duties I do (becauſe I muſt) to thoſe that are ſet in authority over me, I have done them hitherto grudgingly, and with much repining.

Thou forbiddeſt mee *To kill*, and commandeſt me to ſeeke and labour by all good meanes to preſerve my owne life, and the life of my brother: but I have *both* by gluttony, and drunkenneſſe, contentions, and quarrels, by ill counſell, and worſe example, often endangered both my ſalvation and his. When he hath lightly provoked me, I have not *given place to wrath*, nor ſought reconciliation with him, but kept malice in my heart, and in my wrathfull diſpleaſure, (if thy grace had not ſtopped me) *my feet had been ſwift to ſhed* his blood to quench my thirſt of revenge. So farre have I been from *loving my enemies*, or ſhewing mercie on them, that I have rejoyced in their miſery; and rather *added*

The 6. Commandement.

affliction to the afflicted, than *contributed to their neceſſity*, and miniſtred comforted unto them.

The 7. Commandement.

Thou forbiddeſt me *To commit adultery*, and commandeſt me, ſtrictly to flie all occaſions and provocations to uncleanneſs, and to uſe all good meanes to preſerve chaſtity in my ſelfe, and my neighbour: but I have ſought many waies to blaſt this ſweet flower, both in mine owne and my neighbours garden. Whereas I ſhould by watching, faſting, and prayer, have *mortified the luſts of the fleſh*, I have attempted, and laboured to fulfill them: By impure thoughts, by wanton words, and laſcivious acts, I have defiled the *Temple of thy holy Spirit* in my bodie. Though I have been oft ſcorched in the Babyloniſh fornace, eſpecially in the heat of youth; yet I have not kept from it, but caſt my ſelfe into it, and both added fuell thereunto, by idleneſſe, fulneſſe of bread, luxurious feeding, powring

ring in ſtrong wines, reading love bookes, frequenting ſtage-plaies, and effeminate dancing: and alſo, have blowne the flame thereof by unchaſt deſires, deſignes, fancies, and imaginations. Modeſtie and ſhame ſuffer mee not to rehearſe, and name all the ſeverall and ſecret tranſgreſſions of this thy Law. As they are ſinnes *of darkeneſſe*, ſo O Lord, I beſeech thee, cover them with the ſhadow of darkneſſe for ever, that they never come to light, either to ſhame mee before men in this world; or confound mee before thy Sonne, and his elect Angels in the world to come.

Thou forbiddeſt mee *To Steale*, and commandeſt me in the *ſweat of my browes to eat my bread*, and by induſtry in a lawfull calling to get a competent Eſtate, and by thriftineſſe and providence to keepe and increaſe it, that I might be helpfull to my kinſfolke and Neighbours, and not as a moath to con- The 8. Commandement.

ſume mine owne Eſtate and theirs: but I have by negligence in my calling, unthriftineſſe and prodigality, diminiſhed that competency wherewith thou by my friends hadſt bleſſed me. I have been an *unfaithfull ſteward* of the wealth of this world, how then ſhouldſt thou truſt me with heavenly treaſure? I have neglected by charitable works of mercie to purchaſe the prayers of the *hungrie, thirſtie, naked, captivated, impriſoned, deſtituted, afflicted, and tormented*, that when I ſhall *faile, they might receive mee into everlaſting habitations*. Having made a grievous breach into my eſtate by licentious living, what unlawfull meanes have I not attempted to make it up againe? There is no ſinne againſt this thy Law, ſo hainous, not Uſurie, nor oppreſſion, not *forged cavillation*, not purloining, not undermining, not defrauding, not Simonie, not Sacriledge it ſelfe, which my coveteouſ-

teousneſſe hath not put me upon, or at leaſt inclined me thereunto. For my heart hath beene wholly ſet upon the goods of this world: I have had no thought or great care to *gather treaſures in heaven*: ſo I might gather them upon the earth, and how I have gathered them I have oft times made little conſcience.

Thou forbiddeſt me *To beare falſe witneſſe againſt my neighbour*, and commandeſt me to be careful to preſerve his *good name*, which is *more precious than an ointment powred out*, but I have been as a *dead flye*, and have oftentimes *corrupted* this precious ointment. My want of charitie bred in me envying at his eminent parts, and envie *conceived and brought forth* detraction, and detraction both uncharitable cenſures of him, and unjuſt accuſations againſt him, and falſe ſcandals upon him. I have given an eaſie eare to tale-bearers, *whiſperers, back-biters, and ſlanderers*, and

The 9. Commandement.

and mine *owne tongue* by ſharpe invectives hath *cut like a keene razor*, into the credit and reputation of my brother. When I ſhould have *covered the nakedneſſe* of my naturall, ſpirituall, and Civill Fathers, I have rather played the part of curſed *Cham*, in diſcovering their weakneſſes, and blazing abroad their failings and imperfections. Neither have I beene carefull to get a good report of the *Houſhold of faith*, by walking in all thy commandements *without reproofe*, and keeping *my ſelfe unſpotted of the world*: but contrariwiſe, I have taken ſinfull and ſhamefull courſes to compaſſe mine owne ends: And by impious, unjuſt, and impure attempts, or acts, have ſtained my holy profeſſion, blurred my good name, and blotted the booke of my conſcience. My tongue, which ſhould have beene a ſilver trumpet of thy praiſe, I have many times made an inſtrument of Satan, to traduce and

obſcure

obſcure thoſe ſervants of thine, in whom thine image, and the graces of thy Spirit ſhined moſt brightly. O God my God, I know thou art *a God of truth, and hateſt all lyes, and abhorreſt them.* Yet I have (both by concealing truth, and uttering falſehood) often lyed to thee, and to the world: nay, my whole life hath been nothing but a lie, making profeſſion of Religion, but *denying the power thereof.*

Thou forbiddeſt me *To covet my neighbours houſe, or any thing that is his,* and commandeſt me to confine my deſires to that eſtate and condition which thou haſt allotted me, and to reſt contented therewith, it being farre better than I deſerve: Yet I have ſecretly murmured againſt thy providence, and repined at thy diſpenſing the bleſsings of this life, in a larger meaſure to others than to my ſelfe; I have taken ſmall, or no delight in my lot: I have not beene thankfull to thee for

The tenth Commandement.

for my portion, though it bee greater than many of thy deareſt Saints have injoyed in this world.

O Lord *thy Commandement is exceeding broad*, it extendeth not only to our words and actions, but to our thoughts, deſires, and affections: for the firſt thought of ſinne, is a ſin of thought. The ſmalleſt deſire of ſinne, is a ſinne of deſire. The very inclination to ſin without conſent of the will, the delight in ſinne againſt the conſent of the will, our vaine fancies by day, and dreames by night, though not in our power to to prevent, are *abominable pollutions in thine eyes*, which are purity it ſelfe. *Who then can ſay his heart is clean, or who knoweth how oft hee offendeth? O cleanſe thou me from my ſecret faults:* Pardon all my knowne and unknowne tranſgreſſions, whether they be omiſſions of any dutie commanded by thee, or commiſſions of any thing forbidden: whe-

whether they be ſinnes againſt the law, and the light of nature, or ſinnes againſt the Goſpell and Covenant of grace. Every particular ſinne is like *A talent of Lead* lying upon my conſcience, and therefore all the weight of all theſe my ſinnes laid together, would certainly ſink and drowne me in deſpaire, if the Promiſes of thy Goſpell did not beare me up. Yet have I not ſo highly prized them, nor ſtedfaſtly beleeved thoſe that concerned me, nor frequently recalled them to minde, nor carefully applyed them as I ought: I have not *rent my heart* with godly ſorrow, nor throughly repented me of my ſinnes, *nor denyed ungodlineſſe and worldly luſts*, nor conſtantly and firmely reſolved, and endeavoured to *leade a godly, righteous, and a ſober life*, that I might be capable of thy *grace bringing ſalvation* to all true beleevers. I have not *accounted all things as loſſe in compariſon of the excellent knowledge*

Againſt the Goſpell.

of

of Jesus Christ. I have not *had the Ministers of* the Gospell *in chiefe esteeme for their workes sake.* I have not *stirred up the graces of the spirit in me, nor wrought out my salvation by feare and trembling.* I have sometimes doubted of the certainty of my salvation, and especially, of those maine Articles of my Beliefe, the remission of my sins, resurrection of the flesh, and life everlasting. I have encreased the infinite debt of my sinne, by presumptuous relying upon the riches of Christs merits. I have *made my Christian liberty an occasion to the flesh,* and therby both scandalized my weake brethren, and *caused the truth to be evill spoken off.* Even since I received the blessed Sacrament, & bathed my soule in my redeemers blood, I have defiled my selfe with sensuall pleasures, and by breach of my holy vowes, added *drunkennesse to thirst,* and incurred the greatest danger, and most hainous guilt

guilt of all, by unworthy receiving that which alone can take away all the guilt of my ſin, the blood of my Saviour ſhed out of his broken and crucified bodie. *O miſerable wretch that I am, who ſhall deliver mee from this bōdy of death?* None but thee, none but thee, O deare Redeemer, by the death of thy body, and effuſion of that thy blood, which I am now, by the aſſiſtance of thy Spirit, to partake in theſe pledges of thine everlaſting love, and ſeales of my eternall Redemption. O waſh *my hands in purity*, and cleanſe my mouth by this confeſſion of my ſinnes, and purifie my heart by this profeſſion of my faith in thy Blood, that I may take with a pure hand, eat with a cleane mouth, keepe in a faithfull heart, this bread of life, & food of Angels. Give me grace throughly and ſincerely to examine my ſelf, and grant that after examination, I may finde my deſire fervent, my knowledge competent, my ſor-

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row for ſin unfaigned, my purpoſe of amendment ſtedfaſt, my love ſincere, my faith lively: and finding my ſelfe thus fitted with a wedding garment, let *mee be found of thee in peace*, and both cheerfully come unto, and joyfully and thankefully depart from this holy and heavenly Table; receiving by and with the bread broken, thy torne fleſh; by and with the wine powred out, thy blood ſhed: and by both remiſſion of my ſins, re-admiſſion into thy preſence and favour, incorporation into thy myſticall body, and finally the glorification of my body and ſoule with thee in thy kingdome.

The Prayer before the Communion.

GRatious *Redeemer*, who out of thy *pierced ſide* openeſt to all that thirſt for thy grace, a *double fountaine for ſin and uncleanneſſe*, the one of *water*,

ter, the other of *blood*; the one as it were to purge the guilt, the other the filth of ſin, and haſt *ſealed* theſe ineſtimable benefits of *ſanctification* and *redemption* unto all beleevers, by the Sacraments of *Baptiſme*, and of thy *holy Supper*; aſſiſt me by thy Spirit in the ſanctified uſe of theſe holy Myſteries and Symbols of thy moſt bleſſed bodie and blood. Moſt loving and bountifull Lord, who haſt prepared ſuch a Table for mee, give me a mouth and ſtomacke accordingly, that I may worthily receive theſe heavenly dainties to the glory of thine infinit goodneſſe, and the everlaſting comfort of my ſoule. Cleare the eyes of mine underſtanding from all miſts of hereticall fancies and carnall imaginations, that I may rightly diſtinguiſh the ſignes from the things ſignified by them, and alſo *diſcerne thy body from common meat*. Sharpen my appetite that I may hungrily feed on this bread,

of

of which whoſoever eateth, ſhall never hunger; and thirſtily drink of this cup, *of which whoſoever drinketh, ſhall never thirſt.* O thou the true food of my ſoule, receive me, who am now to receive thee. Quicken me with thy Spirit, who wilt feede me with thy fleſh; vouchſafe mee thy grace, who communicateſt to me thy nature that as in and by theſe holy Myſteries; I receive life from thee; ſo I may alſo receive by them grace to live to thee, *not ſeeking mine owne pleaſure, nor doing mine owne will*, but devoting the remainder of my life to thy ſervice, and yeelding my ſelfe wholly to the power of thy ſanctifying grace, *to worke in me alwaies that which is pleaſing in thy ſight*. So be it. *Amen.*

Religious duties to be performed at the time of receiving the Communion.

1. PRepare thy body by a decent geſture.

2. Re-

2. Recollect thy mind, and fixe thy thoughts wholly upon this moſt ſacred action.

3. Stirre up in thee,

1. An holy feare, out of this conſideration, that *God* is there preſent in a ſpeciall manner, and his *Angels* attending on him, and obſerving thee. Say to thy ſelfe in the words of *Jacob*,

O how feareful is this place! it is no other than the houſe of God, and gate of heaven. Gen. 28. 17.

2. An holy aſtoniſhment or admiration, out of this conſideration, that the *Lord* thy *Maker* & *Redeemer*, and the high poſſeſſour of heaven and earth, ſo farre humbles himſelfe, as to be thy gueſt. Say to thy ſelfe in the words of *Salomon*,

Is it true indeed, that God will dwell on the earth? Behold, the heaven, and heaven of heavens cannot containe him; 1 King. 8. 27. *How much leſſe*

leſſe the narrow roome of my heart?

3. An holy abaſhment or confuſion, out of this conſideration, that ſo vile a worme, and ſinfull wretch as thou art, ſhould have ſo infinite a Majeſty, and holy *God* to come and ſup with thee.
Say to thy ſelfe in the words of the *Centurion*.

Mat. 8. 8. *Lord, I am not worthy that thou ſhouldſt come under my roofe*: or with S. *Peter*, Luke 5. 8. *Depart from me, for I am a ſinfull man*.

4. An holy ſorrow out of this conſideration, that thy ſins did put thy Saviour to thoſe torments, which are ſignified, and lively repreſented in this Sacrament.
Say to thy ſelfe in the words of *Jeremiah*.

Jer. 9. 1. *O that mine eyes were a fountain of teares to bewaile* thoſe ſinnes which drew ſo much blood from my Saviour.

5. An

5. An holy joy, out of this consideration, that the infinite debt of thy sins is discharged, and the acquittance delivered into thy hands.
Say to thy selfe in the words spoken of *Zachem*.
This day salvation is come into mine house. Luke 19. 9.

6. An holy desire of expressing some kind of thankfulnes to *God*, out of this consideration, that together with the Sacrament thou receivest *Christ* himselfe, and all the benefits of his passion.
Say to thy selfe in the words of *David*.
What shall I render unto the Lord for all his benefits that he hath done unto me? I will take the cup of salvation, and call upon the Name of the Lord. Psal. 116. 12, 13.

4. Joyne the signes with the thing signified.

{Take / Feede on} bodily {Bread / Wine}

Ghostly {Bodie. / Bloud.}

5. Ob-

5. Obſerve and meditate upon the reſemblances between them.

1. Bread and Wine, true, and in ſubſtance, not in appearance onely.

Chriſts body, a true body; his Blood, true blood, not in ſhew only, as ſome Hereticks have imagined.

2. Bread, one bodie or lumpe made of many graines: Wine, one liquor or drinke of many grapes.

Chriſt his Body, one of many members united together.

3. Bread & Wine an entire repaſt.

Chriſts body and blood the perfect refection of the ſoule.

4. Bread and Wine ſtrengthen and comfort the heart.

Chriſts Body and Blond eſtabliſheth the heart, and comforteth the Conſcience.

5. Bread and Wine the common food of men, not ſucklings.

Chriſts Body and Blood in the Sacrament no food for ſucklings, but men of riper yeares

that

that can examine themselves.

6. Bread and Wine are designed and set apart for the holy Communion.

Christs Body and Blood designed and appointed by God for man his redemption, and satisfaction.

7. Bread and Wine laid upon the Communion Table.

Christs body and Bloud laid upon the Altar of the Crosse.

8. Bread and Wine consecrated by the Minister, and exhibited to the Communicants.

Christs body and bloud consecrated by the eternall Spirit, and offered to his Father.

9. Bread broken, Wine powred out.

Christ his body bruised and torn, and his Bloud powred out.

10. Bread and Wine given by the Minister.

Christs Body and Bloud given by the Father

11. Bread and Wine taken into the hands of the faithfull Communicant.

Christs body and blond received by faith, and applyed.

12. Bread and Wine eaten and drunke with the mouth.

Christs body and blond fed upon in the heart.

13. Bread and Wine united to the substance of the body, and made one with it.

Christs body and blond united to us, and made one with us by an unspeakeable and inseparable conjunction.

14. Bread and Wine sustaine and nouriſh the body to a temporall life.

Christs body and blond nouriſh and preserve body and soule to eternall life.

15. Bread and Wine increase the substance of our body.

Christs Body and Blond worthily received, increase faith and all spirituall graces in the soule.

Short Prayers to be used in the very act of receiving, or a little before.

Lord, make me a worthy partaker of these most holy mysteries:

Prepare me before } The receiving of this heavenly food.
Assist me in }
Comfort and confirme me after }

Lord
1. Renew my repentance.
2. Confirme my faith,
3. Perfect my charity.
4. Increase my knowledge
5. Fasten my intention.
6. Quicken my devotion.

Lord give me I humbly beseech thee,
1. Sorrow for my sin.
2. Thirst of thy grace.
3. Knowledge in thy mysteries.
4. Faith in thy promises.
5. Love to thy members
6. Thankefulnesse for this inestimable favour thou vouchsafest me, in bidding me to thine owne Table.

A short Thankesgiving after the Communion, to be used in the seat, or at the Lords Table.

GRatious Redeemer, I most heartily thanke thee for these pledges of thy love, and tokens of thy favour, and *seales* of a generall pardon for all my sins. And I vow, by the helpe of thy strengthening grace, from hence-forth ever to *abstaine even from all appearance of evill*, and never willingly to offend thee in thought, word, or deed. *How should I sin against thee*, who hast *died for me, and washed my sinnes in thy blood*, which I have now received to my unspeakeable comfort?

Another.

AFfect me with the taste of this heavenly food, and continue the relish of it in the mouth of my soule; and make me for ever hereafter loath the world's deli-

delicacies, the fleshes baits, and the devils morsels; especially, the *forbidden fruit* of, &c.*

Another.

WElcome blessed and heavenly guest, my dearest Lord, and bountifull Saviour: *I bow the knees* of my heart unto thee; I put my hands under thy sacred *feet pierced with nailes for me*; I lay downe before thee the *keys* of my *everlasting doore*: Enter, high Lord of Heaven and Earth; take possession of all my inner roomes: Command and rule all the faculties of my soule, and members of my body, especially the *hidden man of my heart*: Live and dwell with mee here below by faith, till I come to dwell with thee for ever above in heaven. So be it.

HOw *is it that my Lord is come himselfe to visit me?* Can a sinfull man expect of God such grace, much lesse deserve it?

* Here name thy secret and bosome sins, which thou hast been last or most overtaken with.

use also this forme.

Wilt thou *converse with Publicans, and such sinners* as I am? Nay, wilt thou not only *eat with them*, but suffer thy selfe to be by faith eaten of them? I am astonished at this thy wonderfull humilitie, and unconceiveable love; Lord, make me for ever mindfull of it, and thankfull for it. *Amen.*

Or this.

GLory be to God on high, on earth peace, and eternall comfort in my conscience. I am fed now with thy body, and my heart is cheared with the *cup of the New Testament in thy blood.* Now I am incorporated into thy mysticall body, and am made *flesh of thy flesh, and bone of thy bone.* Lord, let nothing be ever able to separate me from thee; but sith *all things worke for the good of thy chosen*, let all things more and more unite me to thee, that I may *grow from grace to grace, and strength to strength*, till I come *to the full measure of thy perfect age.* Amen.

I have

I Have now *eaten of this bread,* and *drunke of this cup* according to thine holy Ordinance: Lord, grant that I may feele in my soule the effect of this spirituall refection, by the confirming of my faith, assurance of my hope, enlargement of my love, and my increase in spirituall strength against all temptations. Or this.

AT my conception and birth thou gavest me my selfe, O Lord, and now according to thy promise, in the Sacrament thou hast given me thy selfe, and by faith I have received thee. I can doe no lesse, and I would I could doe more than give my selfe wholly unto thee. Refuse me not who hast *given thy selfe for me*, and unto me. Take me into thy favour and service. Keepe me in thy Church which is thy house continually, and protect me against all my bodily and ghostly enemies. Or this.

A larger forme of Thankesgiving after thou returnest to thy house, or chamber from receiving the Communion.

I Yeeld unto thee, O most gracious, and everliving Lord, the greatest thankes my heart can conceive, or tongue expresse, for this inestimable favour, that thou vouchsafest to bid mee to thine owne Table, and there hast feasted my soule with the true Manna, that came down from heaven, the food of Angels, thine owne blessed Body and Bloud. *O knit my heart* and affections for ever *unto thee*, who hast substantially and inseparably united thy selfe unto mankind, by taking flesh from us in thine incarnation, and giving us thy flesh in this sacred institution. What *shall be able to separate* me *from thee*, or from thy members, who by thy Spirit, and the vertue of this Sacrament, am truly incorporated into thee, and made a member of thy mysticall body? How can I question thy love, who hast given me this

pledge

pledge of thy favour? How can I forget thy bitter death and paſſion, whereof thou haſt inſtituted ſo lively *a memoriall*? How can I doubt of thy promiſes, whereof thou haſt given me ſuch a *ſeale*? How ſhould I diſtruſt my future *inheritance*, wherof thou haſt given me this *earneſt*? I ſtedfaſtly beleeve *thou wilt deny me no good* thing, who haſt *given me thy ſelf*. I beleeve I ſhall live eternally & bleſſedly, becauſe by faith working in & through the ſacrament, I receive the ſeed of immortality, I am truely made partaker of thy naturall, yea, and a lively part of thy myſticall body; and ſith the head reigneth in eternall glory, the members muſt needs participate of glorious eternitie. What ſhal I offer unto thee for all theſe ſo ſingular benefits? My body is vile, my ſoule ſinfull and worſe than nothing, in reſpect of thy glorious and ſacred fleſh and bloud. One drop of thy bloud is more to be valued, than a thou-

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ſand worlds: which yet to teſtifie the abundance of thy love, thou powredſt out, and *offeredſt* plentifully *for me* upon the *croſs*, and now affordeſt *to me* in the *cup*. Shall I not ſpend my deareſt hearts bloud in thy ſervice, who haſt ſhed thine for me? Shall I not willingly ſeale thy truth (if need be) with my bloud, who have now received the pardon of all my ſinnes ſigned with it? What ſhall I render to thee for all thy loving and great mercies? I will *take this cup of ſalvation*, and will not refuſe the *cup of affliction* for thy ſake. By the helpe of thy grace, I will more ſtrictly keepe my holy vowes which I have heretofore made, and now renew. I will ſeeke to carry my ſelfe as a fit gueſt of ſo holy a Table. Having eaten *Angels meat*, I will endeavour to leade an *Angels* life. Having *ſupped with thee*, *I* will *reſt with thee*, and have my *converſation in heaven*, and dwell with thee for ever, *Amen*.

THE

THE HAND-MAID TO PRIVATE DEVOTION.

PART. 2.

The Practice of Devotion both ordinarie and extra-ordinarie.

The Authors scope, and Method.

CHRISTIAN READER,

IN these DEVOTIONS which I first offered (for the greater part) to God for my selfe, and now offer to the presse for thy use, all that I intend, affect, and labour for is, to expresse in the matter pious affection; in the

the forme, Scripture phraſe and elocution. For it ſeemeth to me moſt agreeable to ſpeake to God, as neare as we can, in the ſame language he ſpeakes to us, which is the ſanctified language of the Bible. As for affected humane eloquence (conſiſting in ſtreined conceits of wit, and *ſwelling words of vanity*) which, as it is puffed up it ſelfe, ſo it puffeth up thoſe that uſe it; I hold it altogether unfit for a Miniſter of the Goſpell, eſpecially in meditations, or exerciſes of this nature. For in theſe we ought moſt of all to *deny our ſelves*, and to *captivate not only* our *thoughts* to the conceptions, but our tongues alſo to the words and phraſes of the inſpired Oracles of God. As *Menander* ſaid of women, that *they were faireſt that were not painted at all*; and *Tullie* of *Atticus* his booke, that the gravitie of the ſtile, and *neglect* of light *ornaments*, was *a grace and ornament unto it*: So it may be moſt truly avouch-

avouched of holy vowes, meditations, and prayers, that ſincerity is their beſt art, and ſimplicity their garbe, modeſty their trimming, and zeale their gloſſe; when they are ſo conceived and uttered, that they ſhew moſt affection, and leaſt affectation of art, wit, or language. Sighes are the *figures* that move Almighty God, and teares the *fluent* and moſt *current Rhetoricke* before him. For he that made the mouth is not taken with words, unleſſe they be ſuch as proceed from his owne mouth, and are warranted by his Word: ſuch as carry in them a manifeſt print of that *pattern of ſound or wholeſome words* ſet before us by the Apoſtle. Now a ſwelling *member* is not ſound, neither is blowne meate wholeſome. The wiſeſt among the heathen could diſtinguiſh betweene a Matrons and a Curtizans attire and ornaments; a lofty, and a turgent ſtile; the Aſiaticke ſuperfluity, and Attick thrift

Quint. inſtit. orat. lib. 12. Erunt magna, non nimia; plena, non tumida; & alib. Tumor, licèt grandis, contrarius eſt ſanitati.

thrift and modeſty, which *pruned the luxuriancy* of pregnant wits, and flouriſhing ſtiles running out into ſuperfluous ſtems, that the *Preſſes of eloquence might abound, not with leaves of words, but juyce and ſap of Sentences, as it were Grapes preſſed together.* Thus eloquently S. *Jerom* declareth that Athenian eloquence, and ſingularly approveth it: to whoſe judgement I ſubmit; onely I would adde this, that even this juicy kinde of ſententious eloquence, reliſheth not of a devout ſoule, unleſſe it hath in it the taſte and tincture of the *vines of Engaddy*.

Jerom. ad Ruſticum. Luxuriantes flagellis vinea falcibus reprimebant ut eloquentiæ torcularia non verborum pampinis, ſed ſenſuum quaſi uvarum expreſſionibus redundarent.

Draw me, ſaith the Spouſe, *we will run after thee*, ſay her honourable attendants, becauſe *of the ſweet ſavour of thy ointments*. The *Spouſe of Chriſt* delighteth not in exoticall perfumes, though never ſo coſtly; becauſe howſoever they pleaſe the ſmell, yet they corrupt the brain, and oftentimes poyſon the ſpirits.

Cant. 1. 3, 4.

rits. But the *ſmell of Chriſts oyntments*, who was *anointed with the oyle of gladneſſe above all his brethren*, is the *ſavour of life unto life*. Therefore both the Spouſe her ſelfe, and all her maids of honour (*i.e. Virgins and chaſte ſoules*) run after it: and this my *Hand-maid* alſo followeth after them, yet as *Peter followed Chriſt afarre off*. The path in which ſhe treads is this.

From the generall ſhe paſſeth to particular, from ordinary to extraordinary; from the chamber and cloſet, to the ſicke and deaths-bed Devotion.

Hæc crit admiſſa meta terenda rota.

1. BEcauſe the morning and evening were every day in the weeke, I begin with the dayes devotion in generall, and for morning and evening I frame ſuch admonitions, Hymnes, and Prayers, as may ſerve for any day, the Lords day, or weeke day, feſtivall or common.

2. Next

2. Next I furniſh the Chriſtian Sabbath, becauſe (as *Ignatius* ſtileth it) it *is the chiefe and ſoveraigne day, and the Queene of all dayes*, and may rightly challenge the precedency of all feſtivals, both in regard of Gods ſtrict command for the religious obſerving it, and for that it is the ſampler of them, they being cut as it were out of the dayes of the weeke, otherwaies daies of labour, according to the patterne of the Sabbaths reſt.

3. The feaſts peculiarly dedicated to our Saviour, and the Holy Ghoſt, ſucceed the Sabbath and week daies. For whatſoever ſcruple hath beene made of Saints daies, the whole world, as far as it is, or ever was Chriſtian, hath obſerved religiouſly theſe feaſts and Monuments, as a kinde of Sacraments to refreſh the memory of the chiefe works of our Lord, and myſteries of our faith: *to checke and controle* whoſe univerſall *and uniforme practice*, eſpecially in a matter

matter of this nature, is *most insolent madnes*. God (saith *Paulinus*) hath *garnished the Church Calendar* with *festivall dayes, as the heaven with Starres, or a garland with roses*. Is not *Christ the rose of Sharon*, and the *bright morning Star*? Doubtlesse then the festivals in speciall consecrated to him, ought to be as the faireſt *flowers* in the round *garland* of the yeare, and brighteſt *Starres* in the Church-*firmament*. We never reade of any (saith *Calvin*) that were *blamed for drawing too much water out of the well of life*; Neither can we possibly give too much honor to the *King of glory*. *S. Bernards* consequence is as sound as it is pious; *If we celebrate the Saints* solemnities, *how much more ought we to keepe his who made them Saints?*

Aug. Epiſt. ad Jan.

Præf. inſtit.

Bern. Serm. de Pent.

In the Devotion fitted to those dayes, first, I lay the *ground* out of Scripture, and then *deſcant* upon it in the Admonition, Hymne,

Hymne, and Prayer; all which allude to the Historie of that Feast.

4 The Saints, Martyrs, and Archangels day I have purposely omitted: not that I dislike the keeping of them, for I have ever and will justifie and maintaine the observation of them, according to the godly institution, and practice of our Church. But I desired to keepe my booke within the compasse of the title, which is a *Manuall*: and of the keeping of these, some scruples have been made, of the former none hath or may be.

In the weeke dayes Devotion, those words of our Saviour were my load-starre. *My Father worketh, and I worke*: For all the morning prayers have relation to some work of God the Father, in the *six dayes of Creation*: and all the evening to some worke of God the Sonne, in the *six dayes*, immediatlybefore his glorious resurrection. The admonitions

tions for morning and evening, containe twelve Beatitudes, or bleſſednesſes; eight mentioned by our Saviour, *Mat.* 5. and the reſt out of other choyce Texts of Scripture. All which bleſſednesſes I wiſh thee from my heart, deſiring thee to afford me one Prayer, who deſire to ſtore thee with many.

Thine in the Lord Jeſus,

D. F.

PART. 2. SUPPART. 1.

THE MORNINGS DEVOTION.

An admonition for the Morning.

WEE have a more ſure word of Propheſie, whereunto ye doe well that yee take

take heed, as unto a *light* that ſhineth in a darke place, unill the *day dawne*, and the *day-ſtar* ariſe in your hearts, 2 Pet. 1. 19.

I am the roote, and the off-ſpring of *David* (ſaith Chriſt) and I am the *bright morning Starre*, Rev. 22. 16.

Awake thou that ſleepeſt, and ariſe from the dead; and Chriſt ſhall give thee *light*, Eph. 5. 14.

It is now time to *awake out of ſleepe*, for now our ſalvation is nearer than when we beleeved, Rom. 13. 11.

The night is paſt, the *day* is at hand, therefore caſt off the works of darkneſſe, and put on the *Armour of light*, Verſ. 12.

See that ye walke circumſpectly, redeeming the time, becauſe the dayes are evill, Eph. 5. 15.

Walke honeſtly as in the *day*, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying; but put on the Lord Jeſus, and make no proviſion for the fleſh,

to

to fulfill the luſts thereof, *Rom.* 13. 13, 14.

A Hymne for the Morning.

O Lord thou art my God, *early* will I ſeeke thee, Pſal. 63. 1.

I will ſing aloud of thy power and mercy in the morning, Pſal. 59. 16.

My tongue ſhall ſpeake of thy righteouſneſſe, and thy praiſe all the *day* long, Pſa. 35. 28.

I laid me downe, and ſlept, for thou Lord ſuſtaineſt me, Pſal. 3. 5.

I have dwelt in the ſecret place of the moſt High, and abode under the ſhadow of the Almighty, Pſa. 91. 1.

4 He ſhall cover me with his feathers, and under his wings will I truſt; his faithfulneſſe and truth ſhall be my ſhield and buckler, Verſ. 4.

Lord ariſe, and lift up the *light* of thy countenance upon me, Pſa. 4. 6.

Teach me to number my *daies*, that I may apply my heart unto wiſedome, Pſal. 90. 12.

Inſtruct me in the way which I ſhall goe, and guide mee with thine eye, Pſal. 32. 8.

Teach me thy way, O Lord, and I will walke in thy truth; O knit my heart to thee, that I may feare thy Name, Pſal. 86. 11.

Hold

Hold up my goings in thy path, that my footsteps slip not, Psal. 17. 5.

O satisfie me early with thy mercy, and that soone, that I may rejoyce, and be glad all my daies, Psalme 90. 14.

Let the beauty of the Lord my God be upon me; establish thou the work of my hands upon me; O prosper thou my handy-worke, Psa. 90. 17.

A Prayer for the Morning.

GRacious Father, *rich in mercie to all* thy children that call upon thee, accept I beseech thee this *my morning Sacrifice of praise and thankesgiving*, which with a willing heart, and devoted affection I offer unto thee in confidence of thy Sonnes infinite merits, and acknowledgement of thine everlasting love, and those inestimable benefits which by him, and for him, and with him, thou conferredst upon me, and all thine Elect in him. *How deare are the thoughts of thy mercies*

unto

unto me, how great is the ſumme of them? Who can value the pretious *Pearle* of thy Word, and treaſures of thy grace? who can raiſe his thoughts, and deſires to the *high price* of our *calling*, an *incorruptible crowne of glory laid up for us in heaven?* Lord, fill me with thy grace, that I may abound in thankeſgiving, and praiſes for it. Enlarge my heart with thy love, that I may in ſome ſort *comprehend with all Saints, the meaſure* of thine infinite mercy and goodneſſe *manifeſted* to me *in the face of Jeſus Chriſt*, and abundantly teſtified by *writing my name in the booke of life* before I was; and *engraving* me *as a ſignet* with thine own image at my creation; and when I had defaced, & in a manner quite razed it out, by renuing it in me again; and *redeeming* me that had *ſold* my ſelfe as a bond-ſlave *under ſin*, & death, *not with corruptible things*, as gold, *ſilver, or pretious ſtones*, but with the invaluable

valuable and incorruptible *blond of thine only begotten Sonne, who gave his life* for my *ranſome*, and by his ſuffering, and death, hath purchaſed for me a *crowne of life*. To whom therefore, with thee, and the ſpirit which *ſealeth all* thy mercies unto me, and *me unto the day of redemption*, be aſcribed the whole glory of my creation, redemption, ſanctification, and ſalvation. For *unto me nothing belongeth but ſhame, and confuſion*, who in ſtead of embracing thy mercie, and anſwering thy love, provoke thy juſtice, and incenſe thy wrath, and *grieve thy ſpirit*, and *deſpight* thy grace, and as much as in me lieth, *crucifie againe to my ſelfe the Lord of life*, and *trample the blond of the New Teſtament under foot*. Such is my perverſe nature, and ungratious diſpoſition, that the better thou art to me, the worſe I prove to thee. *What couldſt thou have done unto me that thou haſt not done?* Thou haſt *planted* me in a fruit-

fruitfull country; thou haſt *fenced* me with thy providence; *watered* me with the *former and later raine* of thy Word; pruned me with milde, and ſeaſonable afflictions; and thou caſteſt continually the hot and bright beams of thy favour upon me; *and thou lookeſt for grapes, but behold nothing but wilde grapes. What remaineth* therefore, but that thou ſhouldſt *root me out* of thy Vineyard, and plant another in my place, that might *bring forth better fruit?* How then can *mine eyes but guſh out with rivers of waters* for mine owne ſinnes, together with the ſins of this Nation? For doth not the land even *groane under the heavie burthen* of our tranſgreſſions? Have not our infectious ſinnes long agoe deſerved an infectious diſeaſe, and our *rebellions againſt thee* the ſword; and our *barrenneſſe in good works*, a dearth; and our want of penitent and compaſſionate teares, a drought; and

our overflowing luxurie, a *deluge*; and our burning lusts, *fire from heaven*; and our *loathing the Manna* of our soule, a famine of the Word? Notwithstanding thy mercie triumpheth over justice, and contrary to mine and all our deserts, and *above hope* of any of us, thou sendest blessing for curses, peace for trouble, plenty for want, *beauty for ashes*, and *the oyle of gladnesse for the spirit of heavinesse. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage*; who considerest not the evill that we do, but the goodnesse which thou art? This last night past, for the sinnes of the former day, thou mightest most justly have taken me away in the dark, and *cast* me *into utter darknesse:* But thou *coveredst my sins*, and *hiddest mee safe under the shadow of thy wings*, and I have taken quiet, and comfortable rest; and with joy and

and cheareſulneſſe, *I behold the day ſpring from on high come to viſit me. Lord*, let not theſe thy mercies, becauſe they are ordinarie, diminiſh; but rather, becauſe they are continuall, increaſe my thankfull duties, and religious obſequies unto thee. As thou heapeſt *bleſſing* upon *bleſſing*, ſo ſtill adde *grace* to *grace*, that thy goodneſſe continued to me, may make me continually better. And ſith now thou haſt given me a day more to my life, grant that I may give and conſecrate it to thee, by ſpending it wholly in thy ſervice, and the neceſſarie duties of my calling. Which that I may more cheareſully performe, *open thy hand* to fill me with all thoſe good things I need; and *ſtretch out thine arme* to *turne from me all the evils* I feare. Above all things, keepe me from the *unprofitable workes of darkneſſe*, that my ſins turne not *day* into *night*, after thy goodneſſe hath turned *night* into *day*. *Awake* my ſoule

from carnall ſecurity, as thou haſt my body from ſleepe, that I may *ſtand up from the dead, & Chriſt may give me light, to walke honeſtly*, uprightly and *circumſpectly, as becommeth the child of the day*. And that I be not aſhamed to walke naked in the light, put upon me the true *wedding garment*, and cover me with the *robes of thy Sons righteouſneſſe*. And as the *light of the Sun ſhineth* before me; ſo grant that my *light ſhine before men, that they may ſee my good workes, and glorifie thee my heavenly Father*. And becauſe *thou art the light which enlightneth every man that cometh into the world*; caſt, I beſeech thee, the bright beames of thy favour upon thy whole Church; Propagate thy Goſpell through the whole world, and by the preaching of thy Word, *adde thoſe daily to the Church that ſhall be ſaved. Say to the North, Give, & to the South, Reſtore*, and ſpeedily *accompliſh the number*

of

of thine Elect, and ſo, Come Lord Jeſus, come quickly. More parcularly, I pray thee for the proſperous, and flouriſhing eſtate of the Churches of great *Brittaine* and *Ireland*. Crowne the Kings Majeſty with all royall graces befitting his high calling. *Eſtabliſh his Throne*, that he may advance thy *kingdome*. Bleſſe our Queen, that ſhe may be a *nurſing Mother to thy Sponſe*. Bleſſe the hopefull Prince *Charles*, and all the royall Progeny. Bleſſe alſo the Princeſſe Palatine, and all her Princely iſſue, that in their ſtock *the root of Jeſſe* may *ſpring* up, *and flouriſh* over the whole earth. Bleſſe the Nobles and Peeres of this Realme, that they may maintaine thine Honour, and ſupport thy Goſpell. Bleſſe the Biſhops, and Miniſters, that they may preſerve thy worſhip, and carefully *feed thy flocke*. Bleſſe the Judges, and Magiſtrates, that they may *execute thy judgements*, and keep thy peace. Bleſſe

the Captaines and Souldiers, that they may *fight thy warres*, and defend thy Church. Finally, bleſſe all thy people, that they may obey thy Goſpell, and enlarge thy Kingdome. And give me grace *in this my day* to learne and follow the *things that belong to my peace*; to accept the ſalvation now offered unto me, and *bring forth fruits worthy of amendment of life*. So be it, deare *Father*, for the merits and paſſion of thy *Sonne*, by the powerfull operation of the *Holy Ghoſt*, with whoſe aſſiſtance I ſumme up all my requeſts, and render them unto thee in that forme of prayer which thy Sonne hath taught me, ſaying: *Our Father which art in heaven, &c.*

The cloſe out of Scripture.

THe *Lord bleſſe me, and keep me: The Lord make his face ſhine upon me, and be gracious unto me: The Lord lift up his countenance upon mee, and give me peace*, Num. 6. 26. *The*

The Admonition for the Evening.

IF any man walk in the *day*, he ſtumbleth not; becauſe hee ſeeth the light of this world, Joh. 11.9.

But if a man walke in the *night*, he *ſtumbleth*, becauſe there is *no light* in him, Verſ. 10.

Walke while yee have the *light*, leſt *darkeneſſe* come upon you; for he that walketh in *darkneſſe*, knoweth not whither hee goeth, Joh. 12.35.

While ye have light, beleeve in the light, that ye may be the children of the *light*, Verſ. 36.

Worke while it is *day*; the *night* commeth when no man can worke, Joh. 9.4.

This is the condemnation, that *light* is come into the world, and men loved *darkneſſe* rather than *light*, becauſe their deeds were evill, John 3.19.

For every one that doth evill, *hateth the light*; *neither com-*

meth to the light, leſt his deeds be reproved, Verſ. 20.

Hee that hateth his brother, is in *darkneſſe*, and walketh in *darkneſſe*, and knoweth not whither he goeth, becauſe *darkneſſe* hath *blinded* his eyes, 1 Joh. 2. 11.

Let not the *Sun go downe* upon thy wrath, Eph. 4. 26.

And have no fellowſhip with the unfruitfull workes of *darkneſſe*, but reprove them rather, Epheſ. 5. 11.

For it is a ſhame even to ſpeak of thoſe things which are done of them in *ſecret*, Verſ. 12.

Yee are the children of light, and the children of the day; yee are not of the *night*, nor of *darkneſſe*, 1 Theſ. 5. 5.

Therefore, *ſleepe not* (in ſinne, and carnall ſecurity,) as doe others; but watch, and be ſober, Verſ. 6.

Watch ye, for ye know not when the Maſter of the houſe commeth, at even, or at *midnight*,

night, or at the Cock-crowing, or in the morning; leſt comming ſuddenly, he finde you *ſleeping*, Mark. 13.35.

A Hymne for the Evening.

IT *is a good thing to give thankes unto the* Lord, *and to ſing praiſes unto thy Name, O thou moſt high*, Pſal. 92.1.

To ſhew forth thy loving kindneſſe in the morning, and thy faithfulneſſe every night, *verſ.* 2.

For day unto day uttereth ſpeech, and night *unto* night *ſheweth knowledge*, Pſal. 19.2.

Let the Saints be joyfull in glory, let them ſing aloud upon their beds, Pſalm. 149.5.

Behold, hee that keepeth Iſrael, *ſhall never* ſlumber *nor* ſleep, Pſa. 121.4.

The Lord is my keeper, the Lord is my ſhade *on my right hand, verſe* 5.

The Sun ſhall not ſmite me by day, nor the Moone by night, verſe 6.

The Lord ſhall preſerve me from all evill; he ſhall preſerve my ſoule, verſe 7.

I will lay me down *in peace, and* take my reſt, *for thou Lord makeſt me dwell in ſafety*, Pſal. 4.8.

Lighten mine eyes, that I ſleep *not the* ſleep *of Death*, Pſalm. 13.3.

With thee is the fountaine of life; In thy light ſhall I ſee light, Pſal. 6.9.

Thou wilt light my candle, *and wilt make my* darkneſſe *to be light*, Pſ. 18. 28.

A Prayer for the Evening.

GLorious *Creatour*, eternall, infinite, and incomprehenſible *God*, whoſe face *obſcureth* the *Sunne*, and darkeneth the *Moone*, and *ſhadoweth* the *Starres*, and dazeleth the eyes of the Cherubins; to whom the light it ſelfe (if it be compared) is but a *darke ſhadow*, and the *darknes is no darknes, but the darknes & light to thee are both alike*: enlighten the *darknes* of mine underſtanding, that I wander not in the night of errour and ignorance; but continually *walke*, as becommeth the *child of the day*, in the light of thy truth, and the *wayes of thy Commandements*. And though the Sunne hath withdrawne his comfortable light from my bodily eyes, yet let the *light of thy countenance*, and the bright beames of thy favour, ſtill *ſhine* upon my ſoule, in the middeſt of thickeſt

thickeſt *darkneſſe*, and the *ſhadow of death*. Save me, *O Father of lights*, from the *power of darkneſſe*: Receive me into thy gracious tuition, and give thine *holy Angels charge* to pitch their tents about me, that being ſecured on every ſide from all dangers and feare, I may quietly reſt in thee, *in whom I live and move*. And whilſt my bodily ſenſes are ſurprized with ſleepe, keepe my ſoule ſtill *awake*, that I may be alwaies ready to *meete the Bridegroom with my lamp in my hand*. Let the *laſt trump* ſound ſhrill in mine eares, to drive away from me the ſpirit of *ſlumber*, and carnall ſecurity. O thou, the *keeper of* thine *Iſrael*, *who doſt never ſlumber nor ſleepe*, watch over me this night. Behold, *into thy hands I commend* my ſoule and body, and all things elſe wherewith thou haſt bleſſed me, being aſſured that the thing cannot periſh, which thou vouchſafeſt to take into thy cuſtodie. Grant, I beſeech

ſeech thee, ſafe, quiet, and comfortable reſt, void of cares and feares, free from diſtempers and diſeaſes, as alſo all dangers, dreames, fancies, pollutions, and temptations. And make it, I pray thee, as profitable to my ſoule, as it is neceſſary to my body, that it may not onely refreſh, and ſtrengthen my body, to the better performance of my daily labours and travels in my calling, but alſo, ſettle and quiet my ſoule in the remembrance, and continuall expectation of that ſweet repoſe, and bleſſed *reſt*, which they enjoy *that die in thee*. Let my *ſleepe* put mee in mind of my *death*, my *bed* of my *grave*, my *lying down* of my *buriall*, my *unloathing* of *putting off* this *tabernacle of fleſh*, my *riſing* again of my *reſurrection*, my *apparelling*, of *putting on the Lord Jeſus*. Like as the *night* covereth, and hideth all things from the eyes of men; ſo, let thy mercie cover and hide my ſins, that they

they never come to light, either to confound me in this life, or condemne me in the life to come. Finally, as it is the nature of *ſleep*, to tye the outward ſenſes, and make faſt, and ſhut up the *gates* of my body; ſo let thy grace reſtraine my inward ſenſes, and barre up all the paſſages of my ſoule, that the *devill* may finde no place to enter into me. Cloſe up the *eyes* of my minde, that they *behold no vanity*: *ſtop my eares*, that they heare not folly, and my ſpirituall ſmell, that it let not in the *ſavour of death*. *Set a watch before the doore of my mouth*, and ſeale up the cloſet of my heart, that nothing *enter into* the one, *or go out at* the other, that may *defile me*. Thus keepe me, and guard me from my bodily and ghoſtly enemies this night, and, as long as I abide in the darke priſon of my body; and when thou deliverest me out of it by *death*, make me *partaker* of the *glorious inheritance* of thy

Saints

Saints in light in the heavenly Jeruſalem, which *needeth neither Sunne, nor Moone, nor ſtarres to ſhine in it; for the glory of God enlightneth it, and the Lambe is the light thereof.* To whom, with the everlaſting Father, and moſt ſacred and bleſſed Spirit, be rendred thankes and praiſe now and ever, *Amen.*

The cloſe out of Scripture.

REmember me, O Lord, with the favour thou beareſt thy people; O viſit me with thy ſalvation, that I may ſee the felicity of thy choſen, and rejoyce in the gladneſſe of thy people, and glory with thine inheritance, Pſalm. 106.4.

The

THE CHRISTIAN *Sabbath*, or *Lords Dayes* Devotion.

Thou who intendeſt to ſanctifie the *Chriſtian Sabbath* to thy *Creator* and *Redeemer*, muſt adviſedly conſider, that the fourth Commandement, which enjoyneth this duty with a ſpeciall *Memento*,

- hath in it ſomewhat
  - 1 *Ceremoniall*, not now in force, as
    - 1 *Keeping the preciſe ſeventh day, on which* God *reſted.*
    - 2 *The ſtrict reſt according to the rigour of the letter.*
    - 3 *The legall manner of* hallowing *it by* ſacrifices, typical rites & ceremonies.
  - 2 *Morall*, now and for ever in force, as
    - 1 *The dedicating of a certaine time to the true and publike worſhip of* God.
    - 2 *The keeping holy of a* ſeventh *day: i. e. one at the leaſt in ſeven.*
    - 3 *The hallowing that day of the ſeven, which* God appointeth, that was
      - *Under the Law, the ſeventh frõ the Creation.*
      - *Under grace, now the* * *firſt day of the week.*

See the enſuing Admonition.

* Athan. Homil. εἰς τὸν σαββάτου μετέθηκεν ὁ κύριος εἰς τὴν κυριακήν.

THE ADMONITION
for the Sabbath.

THE ANALYSIS.

To stirre up thy self to sanctifie the Christian *Sabbath*, mediate upon

- 1. GOD
  - 1. *The Father, his*
    - *Precepts for sanctifying a Sabbath.*
    - *Promises to them that keepe it.*
  - 2. *The Sonne his resurrection on this day.*
  - 3. *The holy Ghost his comming downe this day.*
- 2. *The Apostles (guided by the Spirit)*
  - *Injunction.*
  - *Practise.*

FOR

For the hallowing a Chriſtian Sabbath.

2. Grounds in the Law.

REmember the *Sabbath* day, to keepe it *holy*: ſix dayes ſhalt thou labour, &c. Exod. 20. 8.

Ye ſhall keepe the *Sabbath* therefore, for it is *holy* unto you: Every one that defileth it, ſhall be ſurely put to death, Ex. 31. 14.

Precepts.

Ye ſhall keepe my *Sabbath*, and reverence my Sanctuarie: I am the Lord, *Lev.* 26. 2.

Hallow my *Sabbaths*, and they ſhall be as ſignes betweene mee and you, that ye may know that I am the Lord your *God*, Ezek. 20. 20.

Promiſes.

Bleſſed is the man that keepeth the *Sabbath* from polluting, and keepeth his hands from doing any evill, Iſa. 56. 2.

If thou turne away thy foote from the *Sabbath* from doing thy pleaſure on my Holy day, & call the *Sabbath* a delight, the holy of the *Lord*, honourable, and ſhalt honour him, not doing thine

thine owne wayes, nor finding thine owne pleasure, not speaking thine owne words, Isa. 58. 13.

Then shalt thou delight thy selfe in the *Lord*, and I will cause thee to *ride upon* the high places of the earth, and feede thee with the heritage of *Jacob* thy father; for the mouth of the Lord hath spoken it, Vers. 14.

2 Grounds in the Gospell.

Christs resurrection on this day.

When the *first day of the week* began, *Mary Magdalen*, and the other *Mary* came to the Sepulcher, *Matth.* 28. 1. *Mark.* 16. 1. *John* 20. 1.

And behold, there was a great Earth-quake; for the *Angell* of the Lord descended from heaven, and rolled backe the stone from the doore, and sate upon it, *Matth.* 28. 2.

And the Angell answered, and said to the women, Feare ye not, for I know that yee seeke Jesus that was crucified, *Mat.* 28. 5.

He is not here, for he is risen, Verse 6.

And when the day of *Pente-*

cost

coſt was come, they were all with one accord in one place, Acts 2.1.

The ſpirits comming downe on this day.

And ſuddenly there came a ſound from Heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting, Verſ. 2.

And they were all filled with the *Holy Ghoſt*, and beganne to ſpeake with other tongues, as the Spirit gave them utterance, Verſ. 4.

The Apoſtles injunction.

Every *firſt day of the weeke*, let every one lay aſide, as *God* hath proſpered him, &c. 1 Cor. 16.2.

Practiſe.

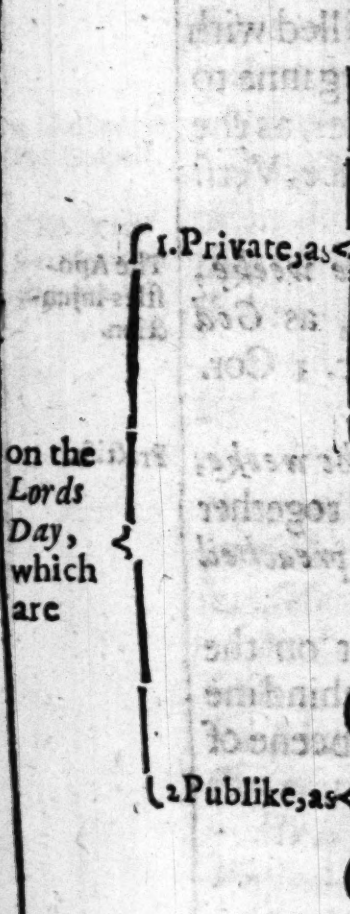
And the *firſt day of the weeke*, the Diſciples being met together to *breake bread*, *Paul preached* unto them, Acts 20.7.

And I was in the ſpirit on the *Lords day*, and heard behind me a great voyce, as it had beene of a trumpet, Rev.1.10.

The

The Morning Hymne for the Christian Sabbath, *or the Lords day.*

Wherein the devout ſoule expreſſeth her performance (at leaſt in deſire) of all holy duties requiſite



a I have *thought* upon thy Name in the night ſeaſon, and have kept thy Law, Pſal. 119. 55.

b *Early in the Morning* doe I cry unto thee; for in thy Word is my truſt, Verſe 147.

c *I called mine owne wayes to remembrance*, and turned my feet to thy teſtimonies, Verſe 59.

d I will make my *ſupplication* in thy preſence with my whole heart; be mercifull unto me according to thy Word, Verſe 58.

e Behold, I was borne in iniquitie, and in ſin hath my mother conceived me, Pſa. 51. 3.

f Who can tell how oft he offendeth? O cleanſe thou mee from my ſecret faults, Pſal. 19. 12.

g I ſaid, I will confeſſe my ſin, and ſo thou forgaveſt the wickedneſſe of my ſinne, Pſal. 32. 5.

h O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem*, Pſal. 51. 18.

Thou ſhalt ariſe, O *Lord*, and have mercy upon *Sion*, for it is time that thou have mercy upon her; yea, the time is come, Pſal. 102. 13.

For why, thy ſervants thinke upon her ſtones, and it grieveth them to ſee her in the duſt, Verſe 14.

i Give the *King* thy judgements, O *Lord*, and thy righteouſneſſe to the *Kings ſon*, Pſa. 72. 1.

Then

Then ſhall he judge the people according unto right, and defend the poore, Verſe 2.

Hee ſhall keepe the ſimple by the right, and puniſh the wrong doer, Verſe 4.

k Let the *Prieſts* be cloathed with righteouſneſſe, and let thy *Saints* ſing with joyfulneſſe, Pſa. 132. 9.

l O ſend out thy light and thy truth, that they may leade *me*, and bring *me* to thy *holy hill*, and to thy dwelling, Pſalme 43. 3.

m I was glad when they ſaid unto me, Let us goe into the *houſe of the Lord*, Pſal. 122. 1.

Open me the *gates of righteouſneſſe*, that I may *goe in*, and give thankes to the Lord, Pſal. 118. 19.

n O magnifie the *Lord our God*, and let us fall downe before his footſtoole, for he is holy, Pſal. 99. 5.

o The *Lord* gave the Word; great was the company of the Preachers, Pſalme 68. 11.

I will *hearken* what the Lord GOD will ſay concerning me, for hee ſhall ſpeake peace unto his people, and to his Saints, that they turne not againe. Pſal. 85. 8.

For his ſalvation is nigh them that feare him, that glory may dwell in our land, Verſe 9.

p O my ſoule, thou haſt ſaid unto the

the *Lord*, Thou art my *God*, my *goods are nothing* unto thee, Pſalme 16.2.

All my delight is upon the *Saints*, and ſuch as excell in vertue, Verſe 3.

An *offering* of a free heart will I give thee, and praiſe thy Name, becauſe it is ſo comfortable, Pſal. 54.6.

A Prayer for the Sabbath Morning.

BLeſſed *Creator, and Author, and finiſher* of the *ſalvation* of mankind; who in memory of thy glorious reſt from both thy noble workes, haſt bleſſed and ſanctified a day of *holy reſt* unto thy ſelfe; *ſanctifie* me for it, that laying aſide my accuſtomed buſineſſe, and *ſequeſtring* my thoughts from all worldly cares, I may *keep* it and my ſelfe *holy* to thee, by dedicating it, and devoting my ſelfe wholly to thy peculiar worſhip, and immediate ſervice: and to the end that this my religious ſervice may be more acceptable to thee, *quicken me with thy ſpirit*, that I may performe

forme it with all alacrity and chearefulneſſe, and may make thy Sabbath my delight. *Touch my* heart and *tongue with a coale from thine Altar*, that from the ſweet incenſe of my meditations, hymnes, prayers, and thankeſgiving thou maiſt *ſmell a ſavour* of *reſt*. *O Prince of Peace ſanctifie thy reſt unto me*, and let thy Spirit *reſt* in me, that I may find reſt to my ſoule from all temptations, troubles, and feares, and may *reſt* from my owne workes, which are painfull and ſinfull travels, and may employ this day, all the powers and faculties of my ſoule and body, in doing and conſidering thy workes, in adoring thy Majeſty, and admiring thy wiſedome, and acknowledging thy power, and embracing thy love, and magnifying thy goodneſſe, and rejoycing in thy mercies, and *trembling at thy Judgements*: In *viſiting thy* holy *Temple*, and *praiſing* thee *with thy Saints*, and *offering* up the *calves of my lips*:

lips: In diligently reading thy *Scriptures*, attentively *hearing thy Word*, reverently celebrating thy *myſteries*, charitably relieving thy *members*, and zealouſly practiſing all holy duties both publike and private. O let me this whole day *walke with thee*, *as Enoch ſometimes did*; and *talke* with thee, as *Moſes* did; and *ſeeke thy face*, as *David* did: And grant, that *beholding* thine image in thine holy Word, as in a cleare and cryſtall *mirrour*, I may be *changed into the ſame Image, even from glory to glory*. Let this *Sabbath* put me in mind of thy *reſt* from *thy* works, and aſſure me thereby of an everlaſting *Sabbath* in heaven from my workes. Into which *reſt* that I may enter, ſtirre up good deſires in me; raiſe my thoughts and affections *to the things* that *are above*. *Renew* me *according to the Image of thy Sonne*, and frame my life to a *heavenly converſation*. *Enlighten my* under-

ſtanding, *ſanctifie* my will, moderate my deſires, governe my affections, *mortifie my fleſhly members*, and deſtroy *the man of ſin* in me, and *deliver me from this body of death*. Worke in me a feare of thy power, and love of thy goodneſſe, and zeale of thy glory, and thirſt of thy grace, and an earneſt deſire, and conſtant reſolution (as much as in me lieth) to approve my ſelfe to thee in all things, and frame all my actions to the rule of thy Word. Heare me, I beſeech thee, for thy Church, and thy Church for me, & Chriſt for us all, ſaying,

The cloſe out of Scripture.

Righteous Father, keep them from evill, ſanctifie them with thy truth: thy Word is Truth. The glory which thou haſt given me, give them, that they may be one, as thou and I are one. So be it, heavenly Father, for thy Sons ſake, by the grace of thy holy ſpirit: To whom be all honour, &c.

AN

AN ADMONITION FOR *the Sabbath Evening.*

THE ANALYSIS.

The fitteſt ſubject of contemplation on the *Sabbath*, is the meditation on the eternall *Sabbath* in heaven, of which the *Sabbath* on earth is a type. Conſider it two wayes,

- *Privatively* there is
  - *No ſinne.*
  - *No tempter or temptation.*
  - *No thraldome or ſervitude.*
  - *No labour or toyle.*
  - *No ſorrow or griefe.*
  - *No paine or torment.*
  - *No night or darkneſſe.*
  - *No death.*
  - *No curſe.*
  - *No feare.*
- *Poſitively* there are.
  - *Everlaſting habitations.*
  - *Indefeazable eſtates of inheritance.*
  - *Royall honours and dignities.*
  - *Invaluable wealth and riches.*
  - unſpeakable joyes and pleaſures in the
    - *Sight and fruition of God.*
    - *Societie with Chriſt.*
    - *Company with all Saints & Angels*
    - *Glorification of our bodies.*
    - *Perfection of our ſoules.*
    - in
      - *Knowledge.*
      - *Righteouſnes*
      - *Love & union with God.*

THE TEXTS.

In Heaven no sinne,

WE looke for a new heaven and a new earth, according to his promises, in which dwelleth *righteousnesse*, 2 Pet. 3.13.

No tempter,

The Dragon fought with his Angels, Rev. 12.7.

But they *prevailed not*, neither was their place found any *more in heaven*, Vers. 8.

And the Dragon, that old *Serpent*, called the *Devill* and *Satan*, was *cast out*, *&c.* Vers. 9.

Rejoyce ye heavens, and yee that dwell in them, Ver. 12.

No thraldome,

The creature shall be delivered from the *bondage* of corruption into the glorious liberty of the Sonnes of *God*, Rom. 8.21.

No labour,

There remaineth a *rest* for the people of *God*, Heb. 4.9.

Blessed are the dead that dye in the *Lord*, for they *rest* from their labours, Rev. 14.13.

No sorrow,

God shall wipe away *all teares* from their eyes, Rev. 7.17.

They

They ſhall *hunger no more*, nor *thirſt* no more, neither ſhall the *Sun light* on them, nor *any heat*, Rev. 7. 16. — No paine,

And there ſhall be *no night* there, and they ſhall need no *candle*, nor the light of the Sun, for the Lord *GOD* giveth them light, &c. Rev. 22. 5. — No night,

There ſhall be no more *death*, neither *ſorrow* nor *crying*, neither ſhall there bee any more *paine*, for the firſt things are paſſed, Rev. 21. 4. — No death,

And there ſhall be no more *curſe*, but the Throne of *God*, and of the Lambe ſhall be in it, Rev. 22. 3. — No curſe,

Your joy ſhall *no man take away from you*, Joh. 16. 22. — No feare,

Make you friends of the Mammon of unrighteouſneſſe, that when ye faile, they may receive you into *everlaſting habitations*, Luke 16. 9. — There are everlaſting habitations,

For we know, that if our earthly houſe of this Tabernacle be deſtroied, wee have a building

given of *God*, an house not made with hands, but *eternall* in the heavens, 2 Cor. 5. 1.

Indefeazable estate of inheritance,

An inheritance immortall, and undefiled, that *fadeth not away*, reserved in Heaven for you, 1 Pet. 1. 4.

They strive for a corruptible, but wee for an *incorruptible* crowne, 1 Cor. 9. 25.

When the chiefe Shepherd shall appeare, ye shall receive an *incorruptible* Crowne of glory, 1 Pet. 5. 4.

Royall honours and dignities,

Take *inheritance* of the *kingdome* prepared for you, Mat. 25. 34.

It is your Fathers pleasure to give you the *kingdome*, Luk. 12. 32.

They shall *reigne* for evermore, Rev. 22. 5.

Invaluable wealth and riches.

And the building of the wall was of *Jasper*, and the City was pure *gold* like to cleare glasse, Rev. 21. 18.

And the foundations of the walls were garnished with all manner

manner of *pretious ſtones*, Ver. 19.
And the gates were twelve *pearles*, Verſ. 21.

The things which eye hath not ſeene, neither eare hath heard, neither can enter into mans heart to conceive, are they which *God* hath prepared for them that love him, 1 Cor. 2. 9.

Unſpeakable joyes and pleaſures,

In thy preſence is the *fulneſſe of joy*, and at thy right hand there are *pleaſures* for evermore, Pſal. 16. 11.

They ſhall be ſatisfied with the *fulneſſe* of thy houſe, and thou ſhalt give them drinke out of the *river* of thy *pleaſures*, Pſa. 36. 8.

For with thee is the *well* of life, &c. Verſ. 9.

I know that my Redeemer liveth, and I ſhall *ſee God* in my fleſh, Job 19. 25, 26.

In the ſight and fruition of God,

Now we ſee in a glaſſe darkely, but then we ſhall *ſee face to face*, 1 Cor. 13. 12.

And they ſhall *ſee his face*, and his Name ſhall be in their foreheads, Rev. 22. 4.

As for me, I will *behold thy presence* in righteousnesse, and when I awake up after thy likenesse, I shall be *satisfied with it*, Psal. 17.15.

Society with Christ,

Father, I will that they which thou hast given me, may be *where I am*, that they may *behold* thy glory which thou hast given me, John 17.24.

These *follow* the *Lambe* wheresoever he goeth, Rev. 14.4.

Company with Saints and Angels,

Wee are come to the Mount *Sion*, and to the Citie of the living *God*, and to the celestiall *Jerusalem*, and to the *company* of innumerable Angels, Heb. 12.12.

And to the Congregation of the first-borne which are written in heaven, &c. Vers. 23.

Glorification of the body,

This corruptible shall put on *incorruption*, and this mortall shall put on *immortality*, 1 Cor. 15.53.

The *glory* of the earthly is one, and the *glory* of the *heavenly* is another, Vers. 40.

There is one *glory* of the Sun, and

and another of the Moone, and another *glory* of the Starres, for one ſtarre differeth from another ſtarre in *glory*, Verſ. 41.

So alſo is the reſurrection of the dead, &c. Verſ. 42.

He ſhall *change* our vile body, and make it *faſhioned* like unto his glorious body, Phil. 3. 21.

They that be wiſe ſhall *ſhine as* the firmament; and they that turne many to righteouſneſſe, as the ſtarres for ever, Dan. 12. 3. — Perfection of thy ſoule,

Now I know but in part, but then *I ſhall know as I am known*, 1 Cor. 13. 12. — In knowledge,

We are come to the *congregation of the firſt-borne which are written in heaven*, and to *God* the Judge of all, and the ſpirits of juſt and *perfect men*, Heb. 12. 23. — Righteouſneſſe,

When that which is *perfect* ſhall come, then that which is in part ſhall be aboliſhed, 1 Cor. 13. 10.

Love *doth never fall* away, though that propheſying be aboliſhed, or that tongues ceaſe, &c. Ver. 8. — Love,

Union with God.

I pray that they all *may be one*, as thou, O Father, art in me, and I in thee, even that they *may be also one* in us, &c. Joh. 17.21.

An Hymne for the Sabbath Evening.

RETurne to thy rest, O my soule, for the Lord hath dealt graciously with thee, Psal. 116.6.

In Gods Word will I rejoyce; in the Lords *Word will I comfort me*, Ps. 56.10.

The words of the Lord are pure words, like as silver which from the earth is tried, and purified seven times in the fire, Psalme 12.6.

Blessed are they that dwell in thine house, they will be alway praysing thee, Psalme 84.4.

They will goe from strength to strength, and to the God *of Gods appeareth every one of them in* Sion, Psalme 84.7.

I will give thankes to the Lord *in the Congregation from the ground of the heart*, Psalme 68.26.

Vnto thee, O GOD, I will pay my vowes, unto thee will I give thankes, Psalme 56.12.

Shew the light of thy countenance upon thy servant, and teach me thy statutes, Psalme 119.135.

An Evening Prayer for the Sabbath.

HOly, holy, holy Lord God *Almighty, which wast, which art, and which art to come, hallow* my nature, that I may *hallow thy Name.* As thou impartest thy goodnesse to me, whereby *I live and move* in thee; so I beseech thee, communicate to me some measure of thy holines, that I may *live and move* to thee. Let thy spirit of grace possesse my body and soule, that the desires of my minde, and thoughts of my heart, and *words of my lips*, may be *holines unto thee. Sanctifie* me, that I may *glorifie thee.* And first with joy and thankfulnesse I acknowledge it a speciall testimony of thy love, that thou hast given me liberty, and meanes to keepe a *holy Sabbath* unto thee, to meet in thy House, to offer up my joint-prayers and thankesgiving with thy holy congregation, to confesse my sinne, to professe my

my faith, to lay open my wants, to cheere up my selfe by singing the *sweet songs of Sion*, to heare thy sacred Word read and preached; Whereby my faith hath been strengthened in the mysteries of salvation, my hope established in the promises of the Gospell, and my life set forward in a setled course of holinesse and righteousnesse, whereby thy *Kingdome* of sinne and Satan is beat downe and destroied, and the *Kingdome of Christ built up* in me. By this thy Word, the careless sinner is admonished, the ignorant instructed, the presumptuous terrified, and the penitent comforted; the power of sinne is abated, the force of temptations weakned, the motions of the Spirit quickned, grace revived, and my Election assured by the infallible marks, and tokens thereof set before me in holy Scriptures. Blessed be thy Name for it, this day thy Word hath *dwelt* with me *richly in all* Wise-

Wiſedome. The *diſpenſer of thy myſteries* hath ſcattered many Doctrines, like ſo many pearles, among the people. *Lord*, grant that with *Mary*, I may *keep theſe*, and all thy *ſayings in mine heart*, and make uſe of them in my life, and receive comfort from them at my death. And here I would proceed to intreate at thy hands, the continuance and increaſe of thy ſpirituall and temporall bleſſings upon me, but my ſinnes *lye at the doore* of my conſcience, and affright me. My *heart ſmites* me for my failings in the performance of the duties of this day. My devout Meditations have beene *ſtifled in the wombe* that bare them: my prayers have not beene without diſtractions, my hearing without weariſomneſſe, nor my almeſ-deedes without grudging. Pardon, deare Father, my want of preparation before I come to thine houſe, of intention and zeale at thy ſervice, and of Meditation and Application of thoſe

Here thou mayeſt inſert the principall Doctrine, which thou haſt heard from thy Paſtors mouth.

those things which I heard there, since I came thence. Burie, I beseech thee, these slips, and all other my sins, especially of this weeke and day, in the *night* of eternall oblivion. Ease me of the burden of them, that I may more securely repose my body and soule upon thy gracious protection, to take their naturall refreshing by *sleep*, whereby I may be enabled and strengthened to do thee better service the next day, in *walking carefully*, diligently, conscionably, and constantly in the *wayes of thy Commandements*, and duties of my calling.

The close out of Scripture.

Now the very God of peace sanctifie me throughout, and I pray God, that my whole spirit and soule, and body, may be kept blamelesse unto the comming of the Lord Jesus Christ, Amen.

1 Thes. 6. 23.

MUN-

MUNDAYES DEVOTION, being the second day from the Creation.

John 5. 17.
The Father worketh, &c.

The worke of Creation *on this day.*

AGaine, God said, *Let there be a firmament in the midst of the waters, and let it separate the waters from the waters*, Gen. 1. 6. *Then God made the Firmament, and separated the waters that were under the Firmament, from the waters that were above the Firmament, and it was so; and God called the Firmament Heaven*, vers. 7. *So the Evening and the Morning were the second day*, vers. 8.

The

And I worke, *John* 5. 17.

THe worke of Redemption to be remembred on this day, is propheſied of, Eſay 50.6. *I gave my backe unto the ſmiter, &c. and Pſal.* 2. 2. *The Kings of the earth ſtood up, and the Rulers tooke counſell together againſt the Lord, and againſt his Anointed.* It is related in the Goſpell, *Mat.* 27. 1, 2. *All the chiefe Prieſts and the Elders of the People tooke counſell againſt Jeſus to put him to death. Ver.* 30. *And they ſpit upon him, &c.*

For thine inſtruction meditate { *In the morning upon the worke of Creation.* / *In the evening upon the worke of Redemption.*

For thy comfort apply the { *Uſe of the one.* / *Benefit of the other.*

For thy correction reprove thy { *Abuſe of the one.* / *unthankefulneſſe for the other.*

Quicken { Thy thankeſgiving by the Hymne. / Thine obedience by the Admonition. / Thy zeale and Devotion by the prayer enſuing.

The

THE HYMNE.

HAve I not remembred *thee in my* bed, *and thought upon* thee when I was waking? *Pſalme* 63.6.

Becauſe thou haſt been my helper, therefore under the ſhadow of thy wings will I rejoyce, Verſe 7.

My ſoule hangeth upon thee, thy right hand hath upholden me, Verſe 8.

Save me, O God, for the waters *are come in, even to my ſoule, Pſalme* 69.1.

I ſticke faſt in the deepe mire, where no ground is: I am come into deepe waters, ſo that the flouds runne over me, Verſ. 2.

My miſ-deeds prevaile againſt *me; O be thou mercifull unto my ſins, Pſ.* 65.3.

Bleſſed is the man whom thou chooſeſt *and receiveſt unto thee: he ſhall dwell in thy* Courts, *and ſhall be ſatisfied with the pleaſures of thine Houſe, even of thy holy Temple, Verſe* 4.

Thou ſhalt ſhew us wonderfull things in thy righteouſneſſe, O God *of our ſalvation, thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea, Verſe* 5.

Thou ſtilleſt the raging of the Sea, *and the* noiſe *of the* water, *and the madneſſe of the people, Verſe* 7.

They that dwell in the uttermoſt parts of the earth ſhall be afraid of thy tokens, thou that makeſt the out-goings of the Morning *and* Evening *to praiſe thee, Verſ.* 8.

Thou

Thou visitest the earth, and blessest it; thou makest it very plenteous, Verse 9.

Thou watereſt *her furrowes, thou sendest* raine *into the little Valleis thereof: thou makest it soft with the* drops of raine, *and blessest the increase of it, V.10.*

Thou crownest the yeares with thy goodnesse, and thy clouds drop *fatnesse, V.11.*

They shall drop *upon the dwellings of the wildernesse, and the little hills shall rejoyce on every side, Verse 12.*

He gathereth the waters *of the Sea* together, *and layeth up the* deepe *as in a Treasure-house, Psalme 33.7.*

O praise the Lord of Heaven, *praise him in the height, Psalme 148. 1.*

Praise him all ye Heavens, *and yee* waters *that be* above *the* Heavens, *V.4.*

Praise the Lord upon earth ye Dragons, and all deepes, *Verse 7.*

Fire and Haile, Snow and vapours, *winde and* storme *fulfilling his Word, Verse 8.*

Sing unto God, *O ye Kingdomes of the earth: O sing praises unto the* Lord, *Psa. 68. 32.*

Which sitteth in the Heavens *over all from the beginning: lo, he doth send out his voyce; yea, and that a mighty voyce, Verse 33.*

Ascribe ye power unto God: *his* worship *and strength are in the Clouds, Verse 34.*

THE

The Admonition for Munday, being an Exhortation to humility, or poverty in Spirit, *whereunto our Saviour ascribeth the first* BEATITUDE.

THE ANALYSIS.

The speciall motives to humility set down in the Scriptures; are

- 1. *God's* infinite Majesty, purity, perfection.
- 2. Mans vileneſſe, ſinfulneſſe, wretchedneſſe, wants; of which before: See the preparation to prayer.
- 3. Divine Precepts.
- 4. Holy patternes of this vertue in
  - God the Father.
  - Christ.
  - The Saints under the
    - Law.
    - Goſpell
- 5. Gracious promiſes made to the humble, of
  - 1. Nearneſſe and ſociety with God.
  - 2. Saving knowledge.
  - 3. Sanctifying graces.
  - 4. Honour and preferment in this world.
  - 5. Eternall bleſſednes in Heaven.

THE

THE TEXTS.

Divine precepts.

TAke my *Yoake* upon you, and learne of me, that I am meek and *lowly in heart*, and you ſhall finde reſt to your ſoules, Matth. 11. 29.

Unleſſe ye become as one of theſe *little ones*, ye cannot enter into the Kingdome of GOD, Matth. 18. 3.

Caſt downe your ſelves before the *Lord*, and he will lift you up, James 4. 10.

Decke your ſelves inwardly with *lowlineſſe* of minde, 1 Pet. 5. 5.

Humble your ſelves *under* the mighty hand of *God*, that he may raiſe you in due time, Verſ. 6.

Holy examples.

GOD.

The Father.

Who is like to the Lord our *God*, that hath his dwelling on high, and yet *humbleth himſelfe* to behold the things that are in heaven and in earth, Pſal. 113. 5.

The Sonne.

I am among you, as hee that *miniſtreth*, Luke 22. 27.

And *he* began to *waſh* his Diſciples

sciples *feet*, and to *wipe* them with the *towell* wherewith he was girded, John 13.5.

He emptied himselfe, or made himself of *no reputation*, Phil. 2.7.

He humbled himselfe, and became *obedient* to death, even the death of the Crosse, Phil. 2.8.

I will speake unto the *Lord* who am but *dust* and *ashes*, Gen. 18.27. Abraham.

I am not worthy of the *least* of all thy mercies, and of all thy truth, which thou hast shewed to thy servant, Gen. 32.10.

And he said, wherewith shall I save Israel? Behold, *my Father* is *poore* in Manasseh, and I am the *least* in my Fathers house, Judg. 6.15. Gideon.

Lord, my heart is *not haughty*, nor mine eyes *lofty*, Psal. 131.1. David.

And *David* said unto *Saul*, *Who am I*, and *what is my life*, and my *fathers family* in Israel, that I shall be son in a Law to a King, 1 Sam. 18.18.

And now, O Lord my *GOD*, thou Salomon.

thou haſt made thy ſervant King, inſtead of *David* my Father; and I am but a *little child, I know not how* to go in and out, 1 King. 3.7.

Ezekiah, Notwithſtanding, *Ezekiah humbled himſelfe* for the pride of his heart, both he and the inhabitants of Jeruſalem, ſo that the wrath of the Lord came not upon them, 2 Chro. 32. 26.

Job, Then *Job* aroſe, and rent his Mantle, and ſhaved his head, and *fell downe* upon the ground and worſhipped, Job 1.20.

Daniel, O Lord *God*, righteouſneſſe belongeth to thee, but to us *confuſion of face*, as at this day, Dan. 9.7.

John Baptiſt, He that commeth after me, is *greater than I, whoſe ſhooe latchet I am not worthy to unlooſe*, Mat. 3. 11.

The Centurion, When he was not farre from the houſe, the Centurion ſent unto him, ſaying; Maſter, trouble not thy ſelf, *I am not worthy that* thou ſhouldeſt come under the roofe of my houſe, Luke 7.6.

Peter, When *Simon Peter* ſaw it, he *fell*

fell downe on his knees, saying, *Goe from me, Lord, for am a sinfull man*, Luke 5.8.

The Publican *standing a farre* off, *would not lift up his eyes* to heaven, but striking his breſt, ſaid; Lord be mercifull to me *a ſinner*, Luke 18.13.

The Publican,

I am the *leaſt of all the Apoſtles, not worthy to be called an Apoſtle, &c.* 1 Cor. 15.9.

Paul,

Jeſus Chriſt came to ſave ſinners, whereof *I am chiefe*, 1 Tim. 1.15.

I am the Roſe of the field, and the Lilly of the *valleyes*, Cant. 2.1

Promiſes to the humble of the favour of God,

I dwell in the high and holy place, *with him* alſo that is of an *humble and contrite heart*, to revive the ſpirit of the humble, Iſa. 57.15.

To that man will I looke, even to him that is *poore*, and of a *contrite ſpirit*, and trembleth at my word, Iſa. 66.2.

When pride commeth, then commeth ſhame: but with the *lowly* is *wiſedome*, Prov. 11.2.

Wiſedome in the underſtanding, and ſaving knowledge,

Thou

Thou haſt hid theſe things from the wiſe and prudent, and reveal-led them unto *Babes*, Mat. 11. 25.

Sanctifying grace in the will.

He giveth *more grace*, wherefore he ſaith, *God reſiſteth the proud*, but *giveth grace to the humble*, Jam. 4. 6.

Preferment in this world

Before deſtruction the heart of man is haughty; but *before honour is humility*, Pro. 18. 12.

He that *humbleth* himſelfe, ſhall be *exalted*, Luke 14. 11.

He *raiſeth* the *poore* out of the *mire*, and *lifteth* the *needy* out of the *dunghill*, Pſal. 113. 7.

That he may *ſet him with Princes*, even *with the Princes* of the people, Verſ. 8.

Bleſſedneſſe in the world to come.

Bleſſed are the *poore in ſpirit*, for *theirs is the Kingdome of Heaven*, Mat. 5. 3.

THE

THE PRAYER FOR *Munday morning, composed*

of
1. Petitions ſutable to the worke of the day.
2. Motives to Humilitie agreeable to the precedent exhortation.

The ſecond dayes Devotion.

FAther Almighty, *Maker of heaven and earth*, who *createdſt the Evening and the Morning, the ſecond day* as well as the *firſt*; continue, I beſeech thee, unto me, as well the comfortable *reſt of the Evening* to refreſh me after my labour and travell, as the moſt needfull *light of the Morning* to mannage my affaires and buſineſſe. But eſpecially perpetuate unto me the repoſe of a quiet conſcience, and the cleare *light* of the Goſpel, *to guide my feet into the way of peace.* This *light* convinceth the errors of my

understanding, the depravation of my will, the disorder of my affections, the impurity of my thoughts, the *vanity* of my *desires*, *the deceitfulnes of my heart*, and the wickednesse of all my wayes. This *light* sheweth me what I was in my birth, slime and filthinesse; what I am in my life, vanity and folly; and what I shall be in my death, stench and rottennesse. This *light* discovereth unto me that *I have nothing which I have not received*; that *without Christ I can do nothing*; *that in me (that is, in my flesh) dwelleth no good*, that *I am not able of my selfe, as of my selfe, to think a good thought*; that I cannot desire to thinke, nor have will to desire, nor grace to will any good. My comforts are rare, my crosses frequent; my pleasures momentany, my paines permanent; my gifts small, my wants and infirmities great; my helps weake, my assaults strong; my good deeds few, (and they tainted

tainted with imperfections) my sins infinite. Let these considerations, O Lord, *humble* me in my selfe, that *Christ* may *raise* mee; *wound* me in my *selfe*, that *Christ* may *heale me*; *burden* me in my *selfe*, that *Christ* may *ease* me; make me most *vile* in mine owne eyes, that I may be most *deare* and *pretious* in his. O Lord which, as upon this day, createdst the *clouds* to *raine* upon the earth, *showre* downe thy graces abundantly into my heart to *mollify* it, that the *seed of thy word may take deep root downward in humility*, and *spring upward* in hope, and *spread abroad* by charity, and *fructifie* in all kinds of *good works*. Lord, who this day *separatedst the waters*, *separate*, I beseech thee, and distinguish between the *water of teares which I shed* for my sins, and those other which *I shed* for worldly crosses and calamities. Cast away the one and *put* the other *into thy bottle*. Lord, who this day *madest the*

heavens, (or aire) without which I cannot breath naturally, no not for a moment; infuse into my heart the *Spirit of grace*, without which spiritually I cannot breath in my prayers, nor sigh, nor so much as move any faculty or part of soule or body *unto thee*. As oft as I *take in*, or *let out* the aire which I breath, let me receive in grace from thee, and *breath out* praise unto thee, *Amen*.

The close out of Scripture.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me, 2 Cor. 13. *ult*.

The Evening's Devotion for *Munday*.

THE HYMNE.

HEare me, O Lord, *in the multitude of thy mercie; even in the truth of thy salvation*, Psalme 69. 14.

Let not the water flouds drowne *me up: and let not the* pit shut her mouth *upon me*, Verse 16.

Thou

Thou didſt divide the Sea *through thy power, and brakeſt the heads of the Dragons* in the waters, *Pſalme* 74.14.

Thou ſmoteſt the heads of Leviathan *in pecces, and gaveſt him to be meate for the people in the wilderneſſe, Verſe* 15.

Thou broughteſt out fountaines *and* waters *out of the hard Rocks; thou driedſt up mighty* waters, *Verſe* 16.

Thou art the God *that doth* wonders, *and haſt declared thy power among the people, Pſalme* 77.14.

The waters *ſaw thee, O* God, *the* waters *ſaw thee, and were afraid: the depths alſo were troubled, Verſe* 16.

The Clouds powred out water; *the* aire thundered, *and thine arrowes went abroad, Verſe* 17.

The voyce of thy thunder *was heard round about; the* lightnings ſhone *upon the ground; the earth was moved, Ver.* 18

Thou bringeſt forth Clouds *from the ends of the world, and ſendeſt forth* Lightnings *with the* raine, *bringing the* winds *out of thy* treaſures, *Pſalme* 135.7.

The ſprings of water were ſeene, *and the foundations of the round World were diſcovered at thy chiding, O Lord; at the blaſting of the breath of thy diſpleaſure, Pſalme* 18.15.

Thy way is in the Sea, *and thy paths in the* great waters, *and thy footſteps are not knowne, Pſalme* 77.19.

THE

THE ADMONITION FOR *Munday's Evening; being an Exhortation to meekenesse.*

THE ANALYSIS.

The speciall Arguments to perswade meeknes, set downe in Scripture, are drawne from

1. The causes
   - Impulsive;
     1. Divine precepts.
     2. Humane frailty.
   - Exemplary:
     - God the { Father. Sonne. Holy Ghost
     - The Saints.
     - The creatures in which nature hath pattern'd this vertue.

2. The effects
   1. Peace { With God. With men.
   2. Wealth.
   3. Wisedome and spirituall understanding.
   4. Sanctifying graces, the fruits of the Spirit.
   5. Blessednesse.

THE

THE TEXTS.

God commandeth meekneſſe.

PUt them in mind to be *ſubject* to Principalities and powers, *Tit.* 3.1.

To ſpeake evill of no man, to be no brawlers, but *gentle*; ſhewing all *meeknes* to all men, verſ. 2.

If any man be overtaken in a fault, ye which are ſpirituall, *reſtore* ſuch a one in the ſpirit of *meekneſſe*, Gal. 6.1.

I beſeech you, that ye walke worthy of the vocation wherewith ye are called, with *lowlines* and *meekneſſe*, with *long-ſuffering*, *forbearing one another* in love, Epheſ. 4.2.

Put on therefore, as the Elect of *God*, holy and beloved, the bowels of mercy, kindneſſe, humbleneſſe of mind, *meekneſſe*, long-ſuffering, Col. 3.12.

Forbearing one another, *forgiving* one another; if any man have a quarrell againſt any, even as Chriſt *forgave* you, ſo alſo doe *ye*, Verſe 13.

But thou, O man of *God*, flye theſe things, and follow after righteouſneſſe, goodneſſe, faith, patience, *meekneſſe*, 1 *Tim.*6.11.

Dearely beloved, *avenge not your ſelves*, but rather *give place unto wrath*; For it is written, vengeance is mine, I will repay, ſaith the Lord, Rom.12.19.

Wherefore my beloved Brethren, let every man be ſwift to heare, ſlow to ſpeake, and *ſlow to wrath*, Jam. 1.19.

For the wrath of man worketh not the righteouſneſſe of *God*, Verſe 20.

Looke diligently, leſt any man faile of the grace of God; leſt any *root of bitterneſſe* ſpring up, and trouble you, and thereby many be defiled, Heb.12.15.

Our condition requires it.

Conſider thy ſelfe, *leſt thou alſo* be *tempted*, Gal.6.1.

Let *him* among you, that is *without ſinne*, *caſt* the firſt ſtone, John 8.7.

Examples of meekneſſe in God

Hee ſhall have judgement without mercy, that hath ſhewed

no

no mercy; and mercy rejoyceth againſt judgement, Jam. 2. 13.

God the Father.

And they heard the voyce of the *Lord* in the *coole of the day*, walking in the garden, &c. *Gen.* 3. 8.

And after the earthquake there was a fire, but *God* was not in the fire; and after the fire a *ſtill ſmall voyce*, 1 King. 19. 12. (in which voyce God was) Verſe 13.

Nevertheleſſe, for thy great mercies ſake, thou diddeſt not utterly conſume them, nor forſake them, for thou art a *gracious and mercifull God*, Nehem. 9. 31.

God ſaid to *Jonah*, *Doeſt thou well* to be angry for thy *Gourd*? Jonah 4. 9.

Thou haſt pitie on the *Gourd*, for which thou haſt not laboured, which came in a night, and periſhed in a night, Verſ. 10.

And *ſhould not I ſpare* Niniveh that great *City*, wherein are more than ſixſcore thouſand perſons, that cannot diſcern between their right hand and their left;

and also much cattle, Ver. 11.

The Sonne. Tell the daughter of *Sion*, *Behold thy King* commeth unto thee, *meeke*, Matth. 21. 5.

He *shall not strive nor cry*, neither shall any man heare his voice in the streets, Matth. 12. 19.

A *bruised reed* shall hee not *breake*, and *smoaking flaxe* shall he *not quench*, Verse. 20.

I beseech you, by the *meeknes* and goodnesse of *Christ*, 2 Cor. 10. 1.

They said, Lord, wilt thou command that wee call for fire from heaven, &c. Luke 9. 54.

But hee turned and rebuked them, and said, Ye know not of *what spirit ye are*, Verse 55.

The Spirit. Loe, the heavens were opened unto him, and hee saw the *Spirit descending like a dove*, and lighting upon him, Matth. 3. 16.

The Saints. Moses. Now *Moses* was a very *meeke man*, above all the men that were upon the face of the earth, Num. 12. 3.

David. *Let him curse*, seeing the Lord hath

hath ſaid unto him, Curſe *David*; who ſhall then ſay, Wherefore haſt thou done ſo? 2 Sam. 16.10.

My ſoule is even as a *weaned child*, Pſal. 131.2.

Jeremiah.

But I was like a *Lambe*, or an Oxe, that is brought to the ſlaughter; and I knew not, that they had deviſed devices againſt me, Jer. 11.19.

The woman of Canaan.

Jeſus ſaid, It is not meet to take the childrens bread, and caſt it to Dogs, Matth. 15.27.

And ſhee ſaid unto him, Yea Lord; *yet the dogs* under the table eate of the childrens crums, Verſe 28.

Saint Paul.

But we were *gentle* among you, even *as a nurſe* cheriſheth her children, 1 *Theſ.* 2.7.

Reſemblances in the creatures.

Thy name is as an *oyntment* powred out, Cant. 1.3.

The *oyntment*, which ye have received of him, abideth in you, 1 John 2.27.

I will give them *hearts* of *fleſh*, Ezech. 11.19.

I ſend you as *Lambs* among wolves, Luk. 10.3. Be-

Behold the *Lambe of God that taketh away the ſins of the World* John 1.29.

He was led as a *ſheepe* to the ſlaughter, and like a *Lamb* dumb before the ſhearer, ſo opened he not his mouth, Acts 8.32.

Be *wiſe* as *Serpents*, and *innocent* as *Doves*, Mat. 10.16.

Meekneſſe bringeth Peace, Learne of me that I am *meeke*, and lowly in heart, and ye ſhall find *reſt* unto your ſoules, Mat. 11.29.

Wealth, The meeke ſhall *proſper* in the *earth*, and ſhall delight themſelves in the *abundance of peace*, Pſal.37.11.

Honour, The Lord *lifteth up the meeke*, Pſa.147.6.

Learning, The *meeke* ſhall he *guide in judgement*, and the *meeke* will he *teach his way*, Pſal.25.9.

Wiſedome, Who is a wiſe man, and indued with knowledge among you? let him ſhew out of a good converſation his workes in *meekneſſe of wiſedome*, Jam,3.13.

Receive with *meekneſſe* the word

word ingraffed in you, which is able to *ſave your ſoules*, Jam. 1. 21

The *wiſedome* which is from above, is firſt pure, then *peaceable*, Jam. 3. 17.

The fruits of the Spirit.

And the *fruits* of righteouſneſſe are ſowne in *peace* of them that *make peace*, Verſ. 18.

Bleſſedneſſe.

Bleſſed are the *meeke*, for they ſhall *inherit the earth*, Mat. 5. 5.

The Prayer for Munday Evening;

Compoſed of
1. Petitions ſutable to the worke of the day.
2. Motives to meekeneſſe, agreeable to the precedent exhortation.

O *Lamb of God which takeſt away the ſins of the world*, who as upon this day wert appointed to be led *as a ſheepe to the ſlaughter, and as a Lambe before the ſhearers*, who gaveſt thy back

back to the ſmiters, & thy cheeks to the nippers, and thine armes to the binders, and *thy face to the ſpitters*; apply, I beſeech thee, unto me theſe thy *meeke* ſufferings. Make that profitable to me which thou enduredſt for me. Let thy *bonds*, O *meeke* Redeemer, ſet me *free*; let thy *ſilence pleade* for me, let thy *ſpittle cure my blindneſs*, let thy *ſtripes heale me*, let thy *nakedneſſe cloath me*, and let thy *meekneſſe* in all *diſcipline me*. If thou *who in the forme of God thoughtſt it no robbery to be equall with God, yet humbledſt thy ſelfe, and didſt become obedient to death, even the death of the Croſſe*; ſhall not I *meekely* ſubmit my necke to thy *yoake*? If thou who art *God* didſt *empty thy ſelfe, and becameſt of no reputation*, ſhall I that am but a *worme* of the earth, fill my ſelfe, and *ſwell* with pride? If thou *ſuffereds blowes*, ſhall not I an *affront*? If thou, the beauty of Heaven, endureſt *ſpitting* upon, ſhall not I

endure

endure the *foame* of a *looſe tongue*? Shall I for a word of diſgrace venter my owne life, and aſſault the life of my brother? Do I value the life of my body and ſoule ſo low, that I will pawne it for a toy, a trifle, a mocke, a Word? God forbid. Thy *Law*, O God, commandeth meekneſſe; thine example (my Lord Jeſus) perſwades *meekneſſe*; my *condition* requires *meekneſſe*; my *frame* and temper (after a ſort) teacheth me *meekneſſe*. Why haſt thou given me a ſoft *skinne*, but to patterne in my body this vertue of the minde? Why haſt thou given me a *tender heart*, but to receive *deepe* the impreſſion of *compaſſionate* griefe? Why haſt thou given me *melting eyes*, but to *weep* for mine own infirmities, and my brethrens calamities? Why am I brought into the world *diſarmed*, without any offenſive Weapon, but to teach me that I ſhould not fight with, nor hurt any? Thou, O Lord, haſt

haſt created me a *Lambe*, ſhall I by rage and cruelty make my ſelfe a *Tyger*? Thou madeſt me as a ſoft *roſe of Sharon*, *and lilly of the Valley*, ſhall I turne my ſelf into a *thorne* and *thiſtle*? know I not that Anger diſfigureth the body, and much more the ſoule? It hurteth and endangereth others, much more my ſelfe. It is very offenſive to man, much more to thee. Wherefore, I beſeech thee, let thy peace alwayes *rule in my heart*, and quell and ſubdue all my rebellious affections, eſpecially this of wrath, the moſt violent and impetuous of all the reſt. Weed out of my heart all accurſed *Thornes* and *Thiſtles*, that the *ſeedes of thy Word* may *bring forth the fruits of righteouſneſſe, which are ſowne in peace of them that love peace*. *O let not the Sun go downe on thy wrath* againſt me, or *my wrath againſt my brethren*, but grant, that having made my peace with thee, by *faith in thy blood*, with my bre-

brethren by *forgiving them from my heart, and reconciling* my ſelfe to them, I may *lay me downe in peace, and take my reſt.* And let thy hand, O Saviour, which ſhall protect me this night from all perils and dangers, raiſe me the next morning to ſerve thee in my calling, and magnifie thy goodneſſe for all thy mercies and favours vouchſafed unto me. So be it, *Amen.*

The cloſe out of Scripture.

Bleſſing, honour, glory and power be unto him that ſitteth upon the Throne, and unto the Lambe for ever and ever, Amen. Revel. 5. *ult.*

Tueſday's Devotion, being the third day from the Creation.

The Father worketh, Joh. 5. 17.

The worke of Creation.

GOD ſaid againe, Let the waters under the Heaven bee gathered into one place,

place, and let the dry land appeare: and it was so, Gen. 1. 9.

And *God* called the dry land, earth; and he called the gathering together of the waters, Seas: and *God* saw that it was good, Ver. 10.

Then *God* said, Let the earth bud forth the bud of the hearbe that seedeth seed, the fruitfull tree which beareth fruit according to his kinde, which hath his seed in it selfe upon the earth: and it was so, Vers. 11.

And the earth brought forth the bud of the herbe that seedeth seed according to his kinde; also the tree that beareth fruit, which hath his seed in it selfea, cording to his kind: and *God* saw that it was good, Vers. 12.

So the Evening and the Morning were the third day, Vers. 13

And I worke, Joh. 5. 17.

The worke of Redemption.

WHo is this that commeth from *Edom*, with red garments from *Bozrah*? He is

is glorious in his apparell, and walketh in his great ſtrength; I ſpeake in righteouſneſſe, and am mighty to ſave, Iſa.63.1.

I have troden the Wine-preſſe alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their bloud ſhall be ſprinkled upon my garments, and I will ſtaine all my rayment, Verſ.3.

And two dayes after followed the Feaſt of the Paſſeover, and of unleavened bread: and the high Prieſts and Scribes ſought how they might take him by craft, and put him to death, Mar. 14.1.

But they ſaid, Not on the feaſt day, leſt there be a tumult among the people, Verſ.2.

And when he was in *Bethania*, in the houſe of *Simon* the Leper, as he ſate at Table, there came a woman, having a box of Oint-ment of Spikenard, very coſtly, and ſhe brake the box, and pow-

red

red it on his head, Verse 3.

For thine instruction meditate
- *In the morning upon the worke of Creation.*
- *In the evening upon the worke of Redemption.*

For thy comfort apply the
- *Use of the one.*
- *Benefit of the other.*

For thy correction reprove thy
- *Abuse of the one.*
- *unthankefulnesse for the other.*

Quicken
- Thy thankesgiving by the Hymne.
- Thine obedience by the Admonition.
- Thy Zeale and Devotion by the prayer ensuing.

The

The Hymne for Tuesday Morning.

SIng unto the Lord *a new Song; ſing cheerefully with a loud voyce, Pſalme* 33. 3.

For the Word of the Lord *is true, and all his workes are faithfull, Verſe* 4.

He loveth righteouſneſſe and judgement; all the earth is full of *the goodneſſe of the* Lord, *Verſe* 5.

He gathereth the waters of the Sea together, *as it were upon an* heape, *and layeth up the* deep, *as in a Treaſure-houſe, Verſe* 7.

Let the Earth *feare the* Lord: *ſtand in awe of him all yee that dwell in the world, Verſe* 8.

For he ſpake, and it was done: he commanded, and it ſtood faſt, Verſe 9.

He ſo laid the foundations thereof, that it ſhould not move *at any time, Pſalme* 104. 5.

He watereth the hills *from above; the* earth *is filled with the* fruits *of his workes, Verſe* 13.

He bringeth forth graſſe *for the Cattell, and* greene *herbs for the uſe of men, Verſe* 14.

That he may bring food *out of the* Earth, *and* Wine *that maketh glad the heart of man, and* Oyle *to make him a chearefull countenance, and* Bread *to ſtrengthen mans heart, Verſe* 15.

The

The Trees *of the* Lord *alſo are* full of ſap, *even as the* Cedars of Lebanon *which he hath planted, Verſe* 16.

He covereth the Heavens *with* Clouds, *and prepareth* raine *for the* earth, *and maketh the* graſſe *to grow upon the* mountaines, *Pſalme* 147.8.

Which giveth to the beaſts their food, *and to the young Ravens that cry, Verſ.* 9.

Praiſe the Lord *upon* earth, *ye Dragons and all* deepes, *Pſalme* 148.7.

Mountaines *and all* Hills, *fruitfull* Trees *and all* Cedars, *Verſe* 9.

Every day will I give thankes unto the Lord, and praiſe his Name for ever, Pſa. 145.2.

Thou haſt given me more joy of heart, than they whoſe Corne, *and* Wine, *and oile encreaſed, Pſal.* 4.8.

The

The Admonition for Tueſday Morning: being an exhortation to godly ſorrow.

THE ANALYSIS.

We muſt deſire & pray for godly ſorrow, becauſe it is

1. A ſpeciall duty required in the Law, Goſpel
2. The Saints continuall practice.
3. A neceſſary diſpoſition to make us capable of the Goſpel.
4. A Sacrifice well pleaſing to God.
5. An effect of true converſion.
6. An efficient cauſe of many divine vertues.
7. An aſſurance of eternall joy and comfort.
8. The want of it, a fearefull ſigne of a reprobate ſenſe.

THE

THE TEXTS.

1. GODS Commandement.

TUrne ye unto me with all your heart, with *fasting*, *weeping*, and *mourning*, Joel 2.12

And *rent your hearts* and not your garments, &c. Vers. 13.

And that day did the *Lord God* of Hosts call to *weeping*, *and mourning*, and to baldnesse, and *girding with Sackcloth*, Isa. 22. 12.

Now I rejoyce, not that yee were made *sorry*, but that ye *sorrowed to repentance*, 2 Cor. 7.9.

For ye were made *sorry after a godly manner*, that ye might receive damage in nothing, *Ibid.*

Weepe not for me, but *weepe for your selves*, Luke 23.28.

Ye shall *weepe and lament*, *&c.* John 16.20.

Howle & lament, *&c. Jam.* 5.1.

I abhorre my selfe, and *repent* in dust and ashes, Job 42.6.

2. The Saints practice.

I *fainted in* my *mourning*: I cause my *bed* every night to *swim* and *water* my *couch* with my *teares*, Psal. 6.6. I will

I will confeſſe my wickednes,& be ſorry for my ſins,Pſal.38.18.

Hezekiah humbled himſelfe for the pride of his heart, he and the inhabitants of Jeruſalem,and therefore the wrath of the *Lord* came not in the daies of *Hezekiah*, 2 Chron.33.12. Hezekiah.

And when he was in *affliction* he beſought the *Lord* his *God*, and *humbled* himſelfe *greatly* before the *God* of his Father, 2 Chron.33.12. Manaſſes.

And prayed unto him,and was intreated of him,ver.13.

Now when *Ezra* had prayed, and had confeſſed; *weeping* and *caſting himſelfe down* before the houſe of *God* there aſſembled unto him,out of Iſrael, a very great congregation of men, and women,and children;for the people *wept* very ſore,Ezra 10.1. Ezra.

And *Peter* remembred the words which *Jeſus* ſaid unto him, Before the Cocke crow twice, thou ſhalt denie mee thrice: and hee went out, and Peter.

wept bitterly, Matth. 26. 75.

3. A preparation to the Gospell.

Come unto me all ye that are *heavie laden*, and I will ease you, Mat. 11. 28.

He hath anointed me to preach, the Gospel to the poore; he hath sent me to heale the *broken-hearted*, Luke 4. 18.

4. A sacrifice acceptable to God.

The *Sacrifice of God* is a *contrite spirit*, a *broken* and a *contrite heart*, *O God*, thou wilt not despise, Psal. 51. 17.

Put my *teares* in thy bottell, are not these things noted in thy booke? Psa. 56. 8.

The Lord hath *heard the voice* of my *weeping*, Psal. 6. 8.

Tell *Hezekiah*, the Captaine of my people, saying: I have *heard* thy *prayer*, I have *seen* thy *teares*, I will heale thee, 2 King. 20. 5.

5. The effect of true conversion.

And when they heard *these* things, they were *pricked in their hearts*, and said unto *Peter*, *Men and Brethren, what shall we doe?* Acts 2. 37.

6. A cause of many divine vertues.

Godly sorrow causeth repentance not to be repented of, but

Worldly

Worldly ſorrow cauſeth death, 2 Cor. 7. 10.

For behold this ſelfe ſame thing that yee *ſorrowed* after a *godly ſort*, what *carefulneſſe* it wrought in you, yea what *cleering of your ſelves*, yea what *indignation*, yea what *feare*, yea what *vehement deſire*, yea what *zeale*, yea what *revenge*, Ver. 11.

They that ſow in *teares* ſhall reape in *joy*, Pſal. 126. 5. 7. Bringeth joy and comfort.

I dwell with him that is of a *contrite and humble ſpirit*, to *revive* the ſpirit of the humble, and to *revive* the heart of the *contrite*, Iſa. 57. 15.

Ye ſhall be *ſorrowfull*, but your *ſorrow* ſhall be *turned into joy*, John 16. 20.

Bleſſed are they that *mourn*, for *they ſhall be comforted*, Mat. 5. 4. 8. The wane of it fearfull.

We have *mourned* unto you, and ye have not *wept*, Luk. 7. 32.

And yeare puffed up, and *have not ſorrowed*, 1 Cor. 5. 2.

Woe be unto thee *Corazin*, woe be unto thee *Bethſaida*; for,

if the mighty works which were done in you, had beene done in Tyre and Sidon, they would have repented long agoe in *ſackcloth* and *aſhes*, Math. 11. 21.

And I gave her time to repent, and *ſhe would* not *repent*, Revel. 2. 21.

Thou after thy hard and *impenitent heart treaſureſt up* to thy ſelfe *wrath in the day of wrath*, Rom. 2. 5.

The prayer for Tueſday morning,

Compoſed of
1. Petitions ſutable to the worke of the day.
2. Motives to godly ſorrow, agreeable to the precedent exhortation.

O *That my head were water, and mine eyes were a ſpring of teares, that I might weepe day and night*, for the deluge of ſinne overflowing the whole world: but eſpecially for the *inundation*

undation thereof in this our Iland, We are *overwhelmed* in this Torrent, and ſhould be *drowned*, but that the gales of thy Spirit drive it ſomewhat backe, and thy reſtraining Grace, with the publike diſcipline of our Lawes and Canons, ſet ſome bounds to it. What heart can vent *ſighes* enough, what eyes yeeld ſufficient *teares* to *bewaile* thoſe publike ſinnes, under the burthen whereof the Land ſinketh? beſides thoſe private, which lie as heavie on each of us in particular? Sinnes of *omiſsion*, ſinnes of *commiſsion*; ſinnes of *birth*, ſins of *life*; ſinnes of *youth*, ſinnes of *age*; ſinnes of *frailty*, ſinnes of *wilfulneſſe*; ſins of *act*, ſinnes of *habit* and *cuſtome*; ſinnes of ſecret *taint*, ſinnes of open *ſtaine*; ſinnes of *infirmity* committed againſt the *power* of the *Father*, ſinnes of *ignorance* againſt the *wiſedome* of the *Sonne*, and ſins of *malice* againſt the *grace* of thy *holy Spirit*. If I ſhould goe about

to extenuate my ſinnes, even that would aggravate them; if to excuſe them, my conſcience would condemne me. For I muſt confeſſe *to thy glory, and my owne ſhame*, that by my Originall and Actuall, ſecret and open, ſudden and adviſed, ignorant and malicious ſinnes, I have diſhonoured thy Name, profaned thy Word, *defaced thine Image, grieved thy Spirit, deſpighted thy Grace*, wounded my owne conſcience, ſtained my good name, ſcandalized my Profeſsion, deprived my ſelfe of the comforts of the Goſpel, of the protection of Angels, of the ſweet fellowſhip of thy Spirit, and drawne upon me many heavie judgements, *and treaſured up wrath againſt the day of wrath.* Yet, becauſe *I mourne* (with *David*) *in my Prayers, I weepe bitterly with* Peter, *I abhorre my ſelfe, and repent in duſt and aſhes, with* Job; *I am aſhamed and confounded with* Ezra: *Lord*, let thy mercie pre-

prevaile againſt thy juſtice; and my *ſighes and teares* againſt my ſinfull joyes, and thy Sons Blond even againſt my crimſon ſinnes. Lord, who on this day *madeſt dry Land*, and firme ground *to appeare*; *dry* up my *teares* with the beames of thy mercy, and give me *firme ground* of comfort in thy Word. Lord, who on this day *createdſt all kind of ſeeds*, *ſow* in my heart the incorruptible *ſeed* of thy Word, that I may thereby be *regenerated to a lively hope*. Lord, who on this day *createdſt all kinds of fruitfull Trees*, make me, like a *good Tree*, *to bring forth good fruit here*, that I may hereafter eate *of the Tree of Life, which is in the midſt of the Paradiſe of God*. So be it. *Amen*.

The cloſe out of Scripture.

God, the Father of our Lord Jeſus Chriſt, grant me, according to the riches of his glory, that I may be ſtrengthened by his ſpirit

in the inner man, Ephes. 3. 16.

That Christ may dwell in my heart by faith, that I being rooted and grounded in love, ver. 17.

May be able to comprehend with all Saints, what is the bredth, and length, and depth, and height, v. 8.

And to know the love of Christ which passeth knowledge, that I may be filled with the fulnesse of God, ver. 19.

The Devotion for *Tuesdayes* Evening.

THE HYMNE.

Alluding to the work of God on this day in the Allegory.

Out of the deepe have I called unto thee, O Lord: Lord heare my voice, Psal. 130. 1.

O let thine eares consider well the voice of my complaint, ver. 2.

If thou, Lord, wilt be extreme to mark what is done amisse, O Lord, who can abide it, ver. 3.

But there is mercy with thee, therefore thou shalt be feared, ver. 4.

I looke for the Lord, my soul doth wait for him, in his word is my trust, ver. 5.

My

My ſoule flyeth to the Lord before the Morning watch, *I ſay before the* Morning watch, *ver.6.*

I have watched, *and am even as a Sparrow that ſitteth alone on the houſe top, Pſal.102.7.*

My heart is ſmitten downe and withered like graſſe; *ſo that I forget to eat my bread, ver.4.*

Bleſſed is the man whom thou chaſteneſt, *O Lord, and inſtructeſt him in thy law, Pſal.94.12.*

They that ſow in teares *ſhall reape in* joy, *Pſal.126.7.*

He that now goeth on his way weeping, *and beareth forth* good ſeed, *ſhall doubtleſſe come againe with* joy, *and bring his ſheaves with him, ver.8.*

The righteous ſhall flouriſh *like a Palme-tree, and ſhall* ſpread abroad *like a* Cedar *in Lebanon, Pſal 92.12.*

He ſhall be like a tree planted *by the* Rivers *ſide, which* bringeth forth *her* fruit *in due ſeaſon, Pſal.1.3.*

Whoſe leafe *ſhall not* fall, *and whatſoever he doth it ſhall proſper, ver.4.*

Such as be planted *in the houſe of the Lord, ſhall* flouriſh *in the courts of the houſe of our God, Pſal 92.13.*

They alſo ſhall bring forth more fruit *in their age, and ſhall be fat and well liking, ver.14.*

THE ADMONITION

for Tuesday Evening, being an exhortation to *hunger and thirst for righteousnesse*; whereunto our Saviour ascribeth the fourth *Beatitude*.

THE ANALYSIS.

We must diligently and earnestly seeke after the meanes of our salvation, because thereby

1. We obey *GOD*.
2. We imitate his Saints.
3. We obtain blessings
   - Temporall.
   - Spirituall.
     1. Favour with God.
     2. Delight.
     3. Peace.
     4. Life.
     5. Contentment.
     6. The Kingdome of heaven.

THE

THE TEXTS.

1 Precepts for seeking the meanes of salvation.

SEek the *Lord* and his *strength* *seeke his* face evermore, Psal. 105.4.

Labour not for the *meate* that perisheth, but *for that meate* which endureth to everlasting life, John 6.27.

Receive mine instruction, and not silver; and *knowledge* rather than fine gold, Prov. 8.10.

For *wisedome* is better than pretious stones; and all pleasures are not to be compared unto her, Verse 11.

Follow after *love*, and covet *spirituall things*, 1 Cor. 14.1.

Follow *peace* with all men, and *holinesse*, without which no man shall see the Lord, Heb. 12.14.

Set your affections on things which are *above*, and not on things which are in the earth, Col. 3.2.

2 Examples.

My soule *breaketh out* for the very fervent desire that it hath alwayes to thy judgements, Psal. 119.20.

My

David. My ſoule is *a thirſt* for *God*, even for the *living God*, Pſal. 42.2.

Mary. One thing is needfull, and *Mary* hath choſen *that good part* which ſhall not be taken away from her, Luke 10.42.

The hearers of John Baptiſt. From the time of *John Baptiſt*, hitherto the Kingdome of heaven hath ſuffered *violence*, and the *violent* take it by *force*, Mat. 11.12.

3 Promiſes of bleſsings. *Length of dayes* is in her right hand, and in her left hand *riches and glory*, Pro. 3.16.

Temporall. Seeke ye firſt the *Kingdome of God*, and his *righteouſneſſe*, and *all other things ſhall be added unto you*, Mat. 6.33.

Godlineſſe is profitable unto all things, having the *promiſe of the life that now is, and that which is to come*, 1 Tim. 4.8.

Spirituall. Gods favour. If from thence thou *ſeeke the Lord*, thou ſhalt *find* him, Deut. 4.21.

Peace. Delight. Her *waies* are the *waies of pleaſure*, and all her paths are *peace*, Pro. 3.17.

She

She is a *Tree of life* to him that laies hold upon her; and happie is every one that retaineth her, ver. 18. Life.

Your heart ſhall *live* that ſeek good, Pſal. 69. 32.

Bleſſed are they that hunger and thirſt for righteouſneſſe: for they ſhall be *ſatisfied*, Mat. 5. 6. Content-ment.

The *Kingdome of heaven* is like a Merchant man, that *ſeeketh good pearles*, Mat. 13. 45, The king-dome of heaven.

Who having found a *Pearle* of great price, went and ſold all that he had, and *bought it*, ver. 46.

The Prayer for Tueſday Evening,

composed of
- Petitions ſutable to the ſufferings of Chriſt on this day.
- Motives to ſeeke after the meanes of our ſalvation, agreeable to the precedent exhortation.

BLeſſed Redeemer, who *trodeſt the wine-preſſe of thy Fathers wrath alone*, reconcile me to

to thy Father, and of a *child of wrath* make me a *child of grace, and ſon of deſires*. Thou, *who trodeſt the wine-preſſe* alone, no Archangel, or Angell, or any creature in heaven or in earth being joyned with thee in that Worke; Give me a taſte of the *new Wine* of thy Goſpel, to cheare up and revive my drooping ſpirits, and comfort my heavie and *ſorrowful* heart. *Thou which cameſt with thy garments red from Bozra*, yea, *as red as blond*; *Cloath me* with thy *red garment died in thine own bloud. Cover my nakedneſſe, deformities, wounds, and ſores* from the ſight of thy Father. Thy *garment* is no narrow nor ſcanty *garment*; it is large enough to cover thee, and all thine *Elect*. It is the *wedding garment*, without which none ſhall ever be admitted in to the Kings *ſupper*, but *be bound hand and foot, and caſt into outward darkneſſe, where ſhall be weeping and gnaſhing of teeth*. And this doome we all deſerved;

ſerved; for we were borne *naked*, and void of all good, and we lay a long time *wallowing* in our own *blood* and filth, and *no eye pittied us*, till it pleaſed thee of meere love and compaſsion, to take upon thee a nature of infirmities, to cure all *the infirmities of our nature*, and to *cloath* thy ſelfe with *fleſh*, that thou mighteſt beare off our blowes; & receive the ſtrokes of divine juſtice, that we ſhould have endured, and deaded them in thine own body. *O what ſhall I returne unto thee*, by way of thankfull acknowledgement of ſuch thy love? I can *render* thee nothing but that which thou haſt given me. I can render thee nothing that is not thy due before. I can render thee nothing, but that which thou putteſt into my heart to render it to thee. Wherefore I humbly beſeech thee, by thy grace to inflame my heart with thy love, to incite me to perpetuall praiſe and thankeſgiving; to kindle in me an everlaſting deſire

to

to approve my ſelfe unto thee, and more and more tie thy love unto me. O let nothing be ſo precious to me as thy favour, nothing ſo fearefull as thy diſpleaſure, nothing ſo hatefull as ſinne, nothing ſo deſireable as thy grace. Let me not now like a little child run in the dirt, and ſoile my clothes, and take many a fall in purſuit of a Butter-fly, or a bubble of Sope, appearing glorious in the aire, but ſuddenly vaniſhing to nothing. Let mee not be ſo fooliſh as to lay the foundation of my happineſſe in *ſinking* Sands, or goe about to chaſe a vaniſhing ſhadow. Let me enter into a ſerious conſideration of the *vanity of the world*, and the deceitfulneſſe *of riches*, and ſhame of pleaſures, and folly of ſports, and inconſtancy of Honours, and danger of greatneſſe, and ſtrict account to be given for all. Perſwade mee by thy Spirit out of thy Word that I have *no abiding Citie, but ought to ſeek for*

one

one hereafter: that I am *a ſtranger and pilgrim here upon earth*; and therefore howſoever I have heretofore miſ-ſpent my time, & miſ-placed my affections, and ſpilt my labours, and loſt my ſelfe in following earthly vanities; yet let me now take the right way to true contentment. Let all my *travells* be towards *heaven*, all my trade for *ſpirituall Merchandiſe*, all my *labour for the meate that periſheth not*, all my ſearching for the *Pearl of the Goſpel*, *all my ſeeking for the Kingdome of God & the righteouſnes thereof*. Let me deſire temporall bleſsings only for ſpirituall ends: wealth, that I may bee rich in good works; preferment, to advance the honour of the Goſpel; health and ſtrength, the better to enable mee to doe thee Service; *length of dayes*, that I may *praiſe thee in the Land of the living*. Lord, whoſe life was ſought this day to deſtroy it, ſeek thou mine to ſave it. Lord, who this day

wert

wert *anointed* to thy death and buriall, *anoint* me with thy Spirit *to eternall life*. Save me from the hands of all mine Enemies, that I may ſerve *thee without feare, in holines and righteouſnes all the dayes of my life*. Guard me by thy providence, that ſecurely repoſing my ſoule on thy mercie for my abſolution from ſinne, and my body on thy power, for deliverance from all dangers; I may ſo, by reſt and ſleepe, refreſh and ſtrengthen both, that I may riſe the next morning more cheerfully, to travell in the *waies of thy lawes, and works of thy commandements*. So be it, *Amen*.

The cloſe out of Scripture.

Unto him that is able to doe exceeding abundantly, above all that I aske or thinke, according to the power that worketh in me, be glory in the Church, by Chriſt Jeſus, throughout all ages, world without end, Epheſ. 3. 20, 21.

Wed-

Wedneſdayes Devotion, being the fourth day from the Creation.

The Father worketh, Joh. 5. 17.

The worke of *Creation* on this Day.

AND *God* ſaid, Let there be light in the firmament of heaven, to ſeparate the day from the night: and let them be for ſignes, and for ſeaſons, and for dayes, and yeares, Gen. 1. 14.

And let them be for lights in the Firmament of heaven, to give light upon the earth; and it was ſo, Verſ. 15.

GOD then made two great lights; the greater light to rule the Day, and the leſſe light to rule the Night; he made alſo the Starres, Verſ. 16.

And *God* ſet them in the Firmament of heaven to ſhine upon the earth, Verſ. 17.

And to rule in the day, and in the night, and to ſeparate the light

light from the darkneſſe: and *God* ſaw that it was good, V.18.

So the Evening and the Morning were the fourth day, V.19.

And I worke, Joh. 5.17.

The worke of *Redemption* on this day.

NOw the Feaſt of unleavened bread drew neare, which is called the Paſſeover, Luke 22.1.

And the High Prieſts and Scribes ſought how they might kill him: for they feared the people, V. 2.

Then entred Satan into *Judas*, who was called *Iſcariot*, and was of the number of the Twelve, V.3.

And he went his way, and communed with the High Prieſts and Captaines, how he might betray him to them, Verſ.4.

So they were glad, and agreed to give him money, Ver.5.

And he conſented, and ſought oppor-

portunity to betray him unto them, when the people were away, ver. 6.

For thine instruction meditate { *In the morning on the Creation of the two great Lights.* / *In the evening on thy Redeemer being betrayed and sold for thee.*

For thy comfort apply to thy selfe the { *use of the one.* / *Benefit of the other.*

For thy correction reprove thy { *Abuse of the one.* / *unthankefulnesse for the other.*

Quicken { Thy thankfulnesse by the Hymne. / Thine obedience by the Admonition. / Thy Zeale and Devotion by the prayer ensuing.

The Hymn for Wednesday Morning.

I *Have thought upon thee, O Lord, in the* night season, *and have kept thy Law, Psal.* 119.55.

I stretch forth my hands unto thee; *my soule* gaspeth *unto thee as a thirstie land, Psal.* 143.6.

Heare

Heare me, O Lord, and that ſoone, for my ſpirit waxeth faint; hide not thy face from me, leſt I be like to them that go downe into the pit, ver. 7.

O let me heare of thy loving kindneſſe betimes in the morning, *for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift up my ſoule unto thee, ver.* 8.

Deliver me from all mine enemies, for I fly to thee to help me, ver. 9.

Be mercifull unto me, and bleſſe me, and ſhew the light *of thy countenance upon me, Pſal.* 67. 1.

God *is the Lord who hath ſhewed us* light; *binde the ſacrifice with cords to the hornes of the Altar, Pſal.* 118. 27.

There is ſprung up a light for the righteous, and joyfull gladneſſe for ſuch as be true of heart, Pſal. 97. 11.

Rejoyce in the Lord, O ye righteous, and give thanks for a remembrance of his holineſſe, ver. 12.

I will conſider the heavens, even the worke of thy fingers; *the* Moone *and the* Starres *which thou haſt made, Pſal.* 8 3.

The Heavens *declare the glory of* God, *and the* Firmament *ſheweth his worke, Pſal.* 19. 1.

In them hath he ſet a Tabernacle for the Sunne, *which commeth forth as a Bride-groome out of his chamber, and rejoyceth as a Gyant to run his* courſe, *v.* 5.

It

It goeth forth from the uttermoſt part of heaven, and runneth about to the end of it againe, and nothing is hid from the heate thereof, *ver.6.*

The Lord is my light *and my ſalvation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom then ſhall I be affraid?* Pſal.27.1.

Though I ſhould walk through the valley of the ſhadow of death, *I will feare no evill, for thou art with me; thy Rod and thy Staffe they comfort me,* Pſal.23.4.

Surely kindneſſe and mercy ſhall follow me all the dayes of my life; and I ſhall remaine a long ſeaſon in the houſe of the Lord, ver.6.

The

The Admonition for Wedneſday morning: being an exhortation to mercy, whereunto our Saviour aſcribeth the fifth Beatitude.

THE ANALYSIS.

Mercy is a vertue highly to be eſteemed, and carefully to be practiſed, becauſe it is

1. Our onely *plea* and hope.
2. The ſoveraigne attribute of *God.*
3. His ſtrict charge to us.
4. That upon which he proceedeth in the laſt Judgement.
5. A choice fruit of the Spirit.
6. The Saints conſtant practice.
7. The touch-ſtone of true *Religion.*
8. The aſſurance of our ſalvation.
9. The meanes to obtain manifold bleſſings in this life, and in the life to come.

THE

THE TEXTS.

Salvation by Mercy.

ENter *not into judgement* with thy ſervants, O Lord, for in thy ſight ſhall no man living be juſtified, Pſal. 143. 2.

The *Lord* grant unto him that he may finde *mercy* of the Lord in that day, 2 Tim. 1. 18.

That he might make knowne the riches of his glory on the *veſſels of mercy*, Rom. 9. 23.

For *God* hath concluded all under unbeliefe, that he might have *mercy* upon all, Rom. 11. 32.

It is the moſt eminent attribute of God.

And the *Lord paſſed* by before him, and proclaimed, The *Lord*, the *Lord God, mercifull and gracious*, long-ſuffering, and abundant in goodneſſe and in truth, Exod. 34 6.

Keeping *mercy* for thouſands, *forgiving iniquity*, tranſgreſsion and ſinne, Verſe 7.

God is *rich in mercy*, Eph. 2. 4.

Thy *mercy*, O Lord, is in the Heavens, and thy faithfulneſſe reacheth the Clouds, Pſal. 36. 5.

For thou, *Lord*, art *good and ready* to forgive, and plenteous in mercy to all them that call upon thee, Psal. 86.5.

The *Lord* is gracious and *full of compassion*, slow to anger, and of *great mercy*, Psal. 145.8.

The *Lord* is good unto all, and his *tender mercies* are over all his works, Vers. 9.

Blessed be *God*, the Father of our Lord *Jesus Christ*, the Father of *mercy*, and GOD of all comfort, 2 Cor. 1.3.

Precepts of Mercy.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to doe justly, and *love mercie? &c.* Micha. 6.8.

Thus speaketh the Lord, Execute true judgement, and *shew mercy and compassion* every man to his brother, Zach. 7.9.

Be ye *mercifull* as your father also is *mercifull*, Luke 6.36.

Give Almes of those things which are within, and behold, all things shall be cleane to you, Luke 11.41. Sell

Sell that ye have, and *give Almes*, Luke 12.33.

Be ye *kinde* one to another; *tender-hearted*, *forgiving* one another, even as *God* for *Christs* sake hath forgiven you, Ephes. 4. 32.

I will have *mercy*, and not sacrifice, Hos. 6. 6. Mat. 9. 13.

Put on therefore, as the Elect of *God*, *bowels of mercy*, *&c.* Col. 3. 12.

To *doe good* and *communicate* forget not, for with such sacrifices *God* is well pleased, Heb. 13. 16.

Finally, be ye all of one mind, having *compassiõ* one of another; *love* as brethren, be *pitifull*, be *courteous*, 1 Pet. 3. 8.

Remember those that are in *bonds*, as though ye were *bound* with them, Heb. 13. 3.

The last judgement proceedes upon works of *Mercy*.

Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world, Matth. 25. 34.

For I was *hungry*, and ye gave *me meate*, Vers. 35.

I was *thirſty*, and yee gave mee *drinke &c.*

In that ye did it to the leaſt of my brethren, ye did it unto mee, verſe 40.

Mercy, the fruit of the Spirit.

But the *fruits of the Spirit* are joy, peace, long-ſuffering, *gentleneſſe*, goodneſſe, &c. Gal. 5. 22.

The *fruit of the Spirit* is in all *goodneſſe*, and righteouſneſſe, and truth, Epheſ. 5. 9.

The Saints practice.

If I have with-held the poore from their deſire; if I have cauſed the *eye of the widow to fayle*; if I have *eaten* my morſels *alone*, and the *fatherleſſe have not eaten* thereof, Job 31. 17.

Jobs.

If I have ſeene any *periſh* for want of *cloathing*, or anie *poore* without covering, verſe 19.

If his bones have not bleſſed mee, and if hee were not *warmed with the fleece of my ſheep*, ver. 20

Tabitha.

Now there was in *Joppa* a certaine woman, a diſciple, called *Tabitha*, which by interpretation is called *Dorcas*: this woman was full of *good works* and *almeſ-*

deeds,

deeds, which she did, Acts 9.36.

There was a certaine man in *Cæsaria* called *Cornelius*, of the band called the Italian band, Acts 10.1. Cornelius.

A devout man, and one that feared God with all his house, which *gave much almes* to the people, ver. 2.

There came a certaine *Samaritan* also that way, and when he saw him, *he had compassion* on him, Luke 10.33. The good Samaritan.

And went to him, and *bound up his wounds*, pouring in Oyle and Wine, &c. ver. 34.

He said, He was his Neighbour that *shewed mercy* on him; then said *Jesus* to him, Go thou, *and doe* likewise, ver. 37.

Now I have all: I abound, I am full, having received from *Epaphroditus* the things that were sent from you, an *oyntment* of a sweet smelling sacrifice, acceptable *and pleasing to God*, Phil. 4.18. Philippians.

The Lord give mercy to *Onesiphorus* his house, for he oft *refreshed* Onesiphorus

freshed me, and was not ashamed of my chaines, 2 Tim. 1. 16.

Philemon.

We have great joy and consolation in thy love, because the *bowels of the Saints are refreshed* by thee, brother, Phil. 7.

Works of *mercy*, a certaine note of pure Religion.

Pure religion, and undefiled before *God*, even the Father, is this; to *visit the fatherlesse* and *widowes* in their adversities, and to keepe himselfe unspotted of the world, Jam. 1. 27.

Assurance of salvation and meanes of obtaining mercy at Gods hand.

There shall be *judgement mercilesse* to him that sheweth *no mercy*; and *mercy* rejoyceth against justice, Jam. 2. 13.

Blessed are the *mercifull*, for they shall obtaine *mercy*, Matth. 5. 7.

The *liberall soule* shall be made *fat*, and he that *watereth* shall be *watered* also himselfe, Pro. 11. 25.

Give, and it shall be given unto you, good measure, pressed down, and running over, Luke 6. 38.

Whosoever shall *give to drink*

unto

unto one of these little ones *a cup of cold water*, onely in the name of a Disciple, verily he shall not lose his reward, Mat. 10. 42.

THE PRAYER FOR *Wednesday morning*; *composed*

of { 1 Petitions suitable to the work of the day.
2 Motives to works of mercy, agreeable to the precedent exhortation.

O *Lord, what is man that thou art so mindful of him, or the Sonne of man, that thou so regardest him?* Thou madest so much of him, that thou madest all creatures for him: the Fowles of the Ayre, Fish in the Sea, and Beasts of the Field to furnish his Table, and cloth his nakednesse, and serve his use. The earth thou createdst to sustaine him, the waters to wash and coole him, the aire to breath him, the fire to warme him, the

flowers to refreſh him, the Herbs to cure him, the Fruits to nouriſh him, the Mines to inrich him, the precious ſtones to adorne him: yea, the glorious Lamps of Heaven, the *Sunne* and *Moone*, to light him; the one in the Day, the other in the Night, and both to meaſure his time, to direct his husbandrie, to recreate him in his travells, to ripen his fruits, and increaſe his ſtore. Nay, (which farre ſurpaſſeth the glorious beames of the *Sunne*, and his comfortable *light*) thou gaveſt him *a ſure light of prophecy before the day dawned, and the day-ſtar aroſe in* the *Firmament* of the Church, and afterwards cauſedſt the *Sun* of righteouſnes to ariſe upon him, to *ſhine* in his heart in this life by grace, and in Heaven by glory for evermore. Shall I not rejoyce in this light? Shall I not open all the Caſements of my ſoule to let it in? Shall I not account their *feet beautifull*, and the ground happy

on which they tread, who *bring* mee *tidings* of this wonderfull *Light*? Shall I not love thee above all things, who haſt preferred mee above all things? Shall I not ſerve thee with all the faculties of my body and ſoule, who makeſt all thy Creatures ſerve mee? What pretext can I have for my ingratitude and diſobedience to thee, ſo gracious a Lord and Maſter? I cannot pleade ignorance of thy Deitie: for *the heavens declare thy glory, and the firmament ſheweth thy handy-worke*. I cannot pretend ignorance of thy law; for *thou haſt put thy word into my mouth, and written thy law in my heart*. I cannot alledge that I never heard of, or ſaw the *Light* of thy Goſpel; for the *Light came into the world, and ſhined in the darkneſſe, and the darkneſſe comprehended it not*. Never had any Nation a more *bright Sun-ſhine* of the Goſpel than ours. *But we love darknes more than light, be-*

cauſe our deeds are evill. And becauſe we *love darkneſs more than light*, thou mighteſt moſt juſtly have already *caſt us into outer darkneſs*. But *there is mercy with thee, that thou maieſt be feared; there is Balm in* Gilead *to cure our deadly wounds:* there is *Unction* in Chriſt: there is *ſalvation in Jeſus:* there is *redemption in* his *death*: there is *ſatisfaction in* his *blood:* there is *merit* in his *perfect obedience:* there is *hope* in his *reſurrection & aſcenſion*, and everlaſting *comfort* in his *ſitting at the right hand of his Father, to make intercеſsion for us.* O Eternal Advocate, *pleade my cauſe.* Thou, who out of thy pierced ſide, *openeſt* to all the *inhabitants of the earth a Fountaine for ſinne* and uncleanneſſe, *waſh me from my wickednes, and clenſe me from my ſin: grant me thy peace* which thou *promiſeſt* thy Choſen, that *my heart be not troubled. Make an attonement* for me, and bring me into favour, with *thy Father*

and

and my Father, thy God and my God. And becauſe all my hope is in thy *mercy*, Lord, let me imitate that vertue in thee which I implore. Let me patterne that grace in my life, which ſaveth my life. Let me *from my heart forgive my brethren their treſpaſſes*, compaſsionate their infirmities, *relieve their neceſsities*, eaſe their croſſes, and *beare their burthens.* Let the hungrie have never a juſt action againſt me at thy Barre, for not giving them meat: nor the *thirſty*, for *not giving them drink*: nor the *naked, for not cloathing them*: nor the *ſick and impriſoned, for not viſiting them*: nor the *fatherleſs and widowes*, for not protecting and defending them. Let me, who need abundant *mercy*, ſhew abundant *mercy.* Let me *mete ſuch meaſure to my brethren*, as I expect from thee. As a good child, let me follow the example of my heavenly Father, who (as on this day) cauſed the *Sunne to riſe up-*

on

on the just and the unjust. So let the *light* of my knowledge, and *heat* of my love be extended to all, but especially *to those of the houshold of faith*. And as the *Sun shineth* upon my body, so make thy countenance *shine* upon my soule. As the *Sun draweth* up exhalations from the earth, so *raise* thou my thoughts and desires from earthly comforts to heavenly objects. As the *Sunne melteth* Snow and Ice: so *melt* thou my heart *frozen in the dregs of sinne*. As the *Sunne dispelleth* all mists of darkenesse, and cleareth the Aire from all Fogs and noysome Vapours: so let thy Spirit *dispell all errors of my understanding, and cleare my will* from all fogs and fumes of noysome lusts. Give me grace to keepe a regular, constant, and unwearied course upon earth, as the *Sunne* doth in Heaven; and to grow in grace, and increase in heavenly wisedome, as the *Sunne* ascendeth higher, and shineth

still

ſtill brighter till it be high noon. Laſtly, as the *Sunne rejoyceth as a Giant to run his courſe*: ſo grant, that I may chearefully *runne* and finiſh my *race*, and after I have *finiſhed it, receive the reward of the righteous, who ſhall ſhine as the Sunne in the Kingdome of the Father for evermore.* Amen.

The cloſe out of Scripture.

Grant, Lord, that I may be filled with the knowledge of thy Will in all wiſedome and ſpirituall underſtanding, Col. 1. 9.

That I may walke worthy of thee, and pleaſe thee in all things, being fruitfull in all good works, and increaſing in the knowledge of thee, verſ. 10.

Strengthened with all might through thy glorious power unto all patience, and long-ſuffering, with joyfulneſſe, Verſ. 11.

The

The Devotion for *Wednesdayes* Evening.

THE HYMNE.

O *Give thanks unto the* Lord; *for he is gracious, and his* mercy *endureth for ever, Psa.* 136. 1.

Which onely doth wonders; *for his* mercy *endureth for ever, Verse* 4.

Which by his excellent wisedome made the Heavens; *for his* mercy *endureth for ever, verse* 5.

Which made great lights; *for his* mercy *endureth for ever, Verse* 7.

The Sunne *to rule the day*; *for his* mercy *endureth for ever, verse* 8.

The Moon and the ſtars *to govern the* night; *for his* mercy *endureth for ever, Verse* 9.

He tells the number of the Stars, *and calls them all by their names, Pſ.* 147. 4.

He appointeth the Moon *for certaine ſeaſons, and the* Sun *knoweth his going down, Pſalme* 104. 19.

Thou makeſt darkneſſe *that it may be* night, *wherein all the beaſts of the Foreſt do move, Verſe* 20.

The Sun ariſeth, *and they gather themſelves together, and lay them down in the their dens, Verſ.* 20.

Man goeth forth unto his work and to his labour untill the Evening, *Verſ.* 23.

O Lord, our Governour, how excellent is thy Name in all the world, Pſal. 8. 9.

The

The Admonition for Wednesday Evening, being an Exhortation to purity in heart, answerable to the sixt BEATITUDE.

THE ANALYSIS.

Purity, especially in *heart*, is to be prayed for, and sought after in regard of GOD his

- 1. Speciall command for it.
- 2. Particular taking notice of it.
- 3. High esteeme and approbation thereof.
- 4. Gratious promises to it, of
  - 1. Life.
  - 2. Favour of kings.
  - 3. Sight of himselfe.
  - 4. His favour and bounty.
  - 5. Profit by the Word.
  - 6. Abode in heaven.

THE

THE TEXTS.

1 Precepts for it.

NOw therefore ſerve the *Lord*, and ſerve him in *ſincerity of heart*, and in truth, Joſ. 24. 14.

Prepare your *hearts* unto the Lord, & ſerve him *only*, 1 Sam. 7. 3.

They that are of a *froward heart* are an abomination to the Lord, but ſuch as are *upright* in the way are his delight, Pro. 11. 20.

My ſonne, give me thy *heart*, and let thine eyes obſerve my wayes, Prov. 23. 26.

O *Jeruſalem*, cleanſe thy heart, Jer. 4. 14.

Cleanſe your hands ye ſinners, and purge your *hearts* ye double-minded, Jam. 4. 8.

2 God takes notice of it.

Serve *GOD* with a perfect *heart*, and with a willing minde; for the Lord *ſearcheth* all *hearts*, and underſtandeth all imaginations of the thoughts, 1 Chron. 28. 9.

God ſeeth not as man ſeeth; for

for man looketh on the outward appearance; but *God judgeth the heart*, 1 Sam. 16. 7.

Thou *knoweſt the hearts* of all men, Acts 1. 24.

He will lighten things hid in darkneſſe, and *make the counſels of thy heart manifeſt*, 1 Cor. 4. 5.

Thou loveſt *truth in the inward parts*, Pſal. 51. 6.

3 GOD highly eſteemes it.

Wee ſpeake not as pleaſing men, but as pleaſing *God*, who *tryeth the hearts*, 1 Theſ. 2. 4.

Let it be the hidden man of the *heart* in that which is not corruptible, the ornament of a meek and quiet ſpirit; which is in the ſight of *God of great price*, 1 Pet. 3. 4.

Keepe the *heart* with all diligence; for out of it are *the iſſues of life*, Prov. 4. 23.

4 Maketh gracious promiſes to it.

1 Of life.

He that loveth pureneſſe in *heart*, the *King* ſhall be his *friend*, Prov. 22. 11.

2 Favour of Kings.

Bleſſed are the *pure in heart*, for they ſhall ſee God, Mat. 5. 8.

3 Sight of himſelf.

Truly

4. His favours.

Truly God is *good unto Iſrael*, even to him that is of a *cleane heart*, Pſal. 73. 1.

5. Profiting by the word

That which fell on good ground, are they which with an *honeſt and good heart* heare the Word, and keepe it, and bring forth fruits with patience, Luke 8. 15.

6. Abode in heaven.

Who ſhall aſcend into the Hill of the Lord; or, who ſhall ſtand in his holy place? Pſal. 24. 3.

He that hath cleane *hands*, and a *pure heart*, Verſ. 4.

He that walketh uprightly, and ſpeaketh *uprightly*, *&c.* Iſ. 33. 15.

He ſhall *dwell on high*, Verſ. 16.

THE PRAYER FOR *Wedneſday Evening*,

Compoſed of
1. Petitions ſutable to the ſufferings of Chriſt on this day.
2. Motives to perſwade purity in heart, and ſincerity, agreeable to the precedent exhortation.

MOſt holy, bleſſed, and glorious *God*, who *dwelleſt in light*

light which none may approach, I miſerable and ſinfull creature, by nature a child of the *night*, and of *darkneſſe*; nay, very *darkneſſe* it ſelf, am aſhamed and confounded to *lift up mine eyes to heaven*, or looke towards *the place where thine honour dwelleth*. For *I have ſinned againſt heaven, & againſt thee*, and deſerve to be *caſt out* for ever frō the *ſight* of thy face, and *preſence* of thy glorious Majeſty, *into outer darkneſſe* with the devill the prince of *darkneſs*, and his *Angels, that are reſerved in chaines of daknes till the great and terrible day of thy wrath*. For that heavenly *light* which thou haſt kindled in my heart (though I ſeeke to ſmother it never ſo much) *cleerely* convinceth my conſcience, that I preferre the *pleaſures of ſinne*, which are the *works of darknes, before the glorious inheritance of thy Saints in light; having my* very *underſtanding*, the onely light which is in me, much *darkened through the igno-*

ignorance that is in me, by reaſon of the hardneſſe of my heart. And notwithſtanding thou haſt called me *early and late*, and *ſtretched* thy hands *all the day long unto me*, yet I have *walked ſtill in the vanity of my mind*, and wearied my ſelf in the wayes of wickedneſſe, and have *not hearkened to thy voice, whereby I might walk in thy lawes which thou haſt appointed for me.* Or, if for a ſhort time I have rejoyced in the *light* of the Goſpel, yet ſoon after I have *quenched thy ſpirit*, & have *given my ſelfe to wantonneſſe, to work filthineſſe with greedineſſe. Enter not into judgement with thy ſervant, O Lord, for in thy ſight ſhall no man living be juſtified.* Though thou ſhouldſt drown all my former ſinnes in the bottomleſſe *ſea of thy mercy*, yet the ſins of this day alone give ſufficient evidence againſt me, to condemne me. My unſanctified deſires, and impure thoughts, and *vain imaginations*, & *idle words*, and

and *unfruitfull works* make me *unexcusable* before thee. I cannot answer for my abuse of the creatures, misspending my time which is most precious, and overslipping many occasions of doing good. How negligent have I beene in the duties of my calling? How cold and dull in my exercises of Religion? How defective in the confession of my sins? How careless in applying the soveraigne remedies of the word? My very prayers which I make unto thee for the supplying of all my wants, and *healing* of all my *infirmities*, are accompanied with so many wants and *infirmities*, that I have need to aske pardon for these my imperfect prayers. Lord, give me a *sense* of my stupiditie and *senselesnesse*, and a *fervent desire* of more *fervency* and *zeale*, and true *remorse and sorrow* for want of *remorse and sorrow* for these my sinnes. And because that *I know not how to pray as I ought, let thy Spirit*

make

make interceſsion for me, with ſighes and groanes which cannot be expreſſed: and let the bloud of thy Sonne ſpeake better things for me than the bloud of Abel. *O let not the glorious light of heaven goe down upon thy* diſpleaſure gainſt me, but for thy deare Sonne *Jeſus Chriſt* his ſake, who is the *propitiation for my ſinnes*, be reconciled unto me *while it is called to day, that I may find reſt unto my ſoule* this night, together with the comfortable refreſhing of my body by ſleepe: So ſhall I never ceaſe with a joyfull heart, and a chearfull voyce, to praiſe thee for thine unſpeakeable love in electing me to eternall life in Heaven, before thou hadſt laid the foundation of the earth: thy goodneſſe in *creating me after thine own Image*; thy mercy in *redeeming* me with the *bloud of thine onely begotten Sonne*; thy *grace in calling me to the knowledge of thy truth*; and thy *fatherly care* in ſafely pro-

protecting me; mercifully correcting and liberally providing for me ever since the day thou *breathedst into me the breath of life*. Give me yet more, ô Lord; *What wilt thou give me?* Give mee a thankefull heart for all these inestimable favours of thine infinite love, that I may continually bless thee for thy continuall blessings with the dew of thy grace descending upon me, alwayes beginning the day with thy *mercy*, and ending it with thy *praise*. Blessed *Redeemer*, who wert this day *sold for thirty pieces of silver*, redeeme mee from the thraldom of sinne, and never suffer me with *Ahab*, *to sell my selfe to worke wickednesse against thee*. Let the hainousnes of *Judas* his sin, and the horror of his punishment, deterre me from *betraying* thy truth for any worldly advantage whatsoever. O *Bread of life*, which *hungeredst* for my sake! O *Source* of the Springs of *Lebanon*, who *thirstedst* for my sake!

O

O *Joy* of all mankind, who *sorrowedst* for me! O *Truth* in it selfe, and fidelitie, which wast by false treacherie *betrayed* for my sake! O the true *wedding garment*, which wast *stript* for mee! O the the *Redemption* and *Ransome* of the World, who wert *sold* for my sake! O the *life and resurrection of all that hope in thee*, who *diedst* for me; imprint thy love so deep into my *heart*, that neither *hunger*, nor *thirst*, nor *sorrow*, nor *nakednesse*, nor *treachery*, nor *thraldome*, nor *hope of reward*, nor *feare of persecution*, nor *life*, nor *death*, may raze it out. Was it not enough, O Lord, to become *Man* for mee, but thou must become a *Servant*? Was it not enough as a servant to be *scourged* for mee, but thou must also, as a bond-slave be *sold* for mee, that am a bond-slave of Satan, *sold under sinne*? Was it not too much to be *sold*, but must thou be sold at so vile a price as *thirty pieces of silver*? Was no meanes thought meane enough

enough to abaſe thee? The cheaper thou wert ſold, the dearer I coſt thee; for thou gaveſt not onely thy liberty and life, but thy eſtimation alſo for me. The lower thou wert *abaſed*, the higher thou haſt *exalted* mee. The leſſe was given for thee, the more I owe thee, who wert content to be prized ſo low, and *made of no reputation* for me. O ſtrange ranſome! The *Redeemer* is *ſold*, that the *ſold bond-ſlave* may be redeemed. O admirable judgement! the righteous is *condemned*, that the unrighteous may righteouſly be acquitted. O wonderfull cure! The Phyſitian is ſicke, and dyeth, that the Patient may live. *Meek Saviour*, thou foreſaweſt that the *Devill* would *enter into Judas*, before he entred. Thou knoweſt that he would *betray* thee, yet thou choſeſt him: that he would *lift up his foot againſt thee*, yet thou *ſhoddeſt him with the preparation of the Goſpel of*

O *peace:*

peace: that he would *faile* thee, yet thou truſtedſt him with thy Purſe: that the *poyſon of Aſpes was under his lips*, yet thou ſuffereſt him to touch thy Lips, in which *there was no guile*, and ſeale them with a kiſſe; and gently unſealing them, thou ſaidſt no more to him, but, *Friend, how cameſt thou hither? Doeſt thou betray the Son of man with a kiſſe?* Sweet Saviour, how wilt thou entertaine thy friends, when thou thus intreatedſt thy treacherous ſervant? Thou who wert ſo good to him, that was ſo bad, as worſe never was; how will thy grace and goodneſſe abound to them that *excell in virtue?* If thou ſuffereſt a Traytor to *kiſſe* thee, thou wilt never refuſe to cheere up the drooping countenance of a penitent ſinner with a *kiſſe*. Thy Spouſe emboldneth me to begge that kindneſſe of thee which ſhe did: *Let him kiſſe me with the kiſſes of his lips. Kiſſe* thou me with a *kiſſe of*

love

love, but let me never *kiſſe thee* with the *kiſſe* of *Judas*. Let me not *draw neare to thee with my lips, and be far from thee in my heart*; but firſt *draw my heart*, and then my body and ſoule unto thee. Thou *requireſt the heart, and ſearcheſt the heart, and tryeſt the heart*, and acceptest of no ſervice or ſacrifice without it; Lord, *give mee a cleane heart, and renew a right ſpirit within me*, that I may give thee ſuch an *heart* as thou requireſt. *Cleanſe* the thoughts, and affections, and intentions of my heart, from all impurity, impiety, iniquity, inſincerity, fraud, and hypocriſie. Let all the thoughts of my *heart* be pure, the deſires holy, the intentions ſincere, the affections unfained, and let all my words and works be *heartie*. O let my *heart* be alwayes *fixed upon thee*, poſſeſſed *by thee*, eſtabliſhed *in thee*, true *unto thee*, upright *towards thee*, and ſincere *for thee*; that in the great day,

when the ſecrets of all hearts ſhall be manifeſted, my *heart* may not *condemne me*, but thou approve it, and accept it, and fill it with ſuch joyes as never *entred into the heart of man*. So be it, *Amen*.

The cloſe out of Scripture.

Thanks be given to the Father, which hath made me meet to be partaker of the inheritance of the Saints in light, Col. 1. 12.

Who hath delivered me from the power of darkneſſe, and hath tranſlated me into the Kingdome of his deare Sonne, Verſe 13.

In whom I have redemption through his blood, even the forgiveneſſe of ſinnes, Verſe 14.

Thurſday's Devotion, being the fifth day from the Creation.

The Father worketh, Joh. 5. 17.

The work of Creation on this day.

SO *afterward God ſaid, Let the* waters *bring forth in abundance*

bundance every creeping thing that hath life: and let the fowles flye upon the earth in the open firmament of the Heaven, Geneſ. 1. 20.

Then God created the great Whales, and every thing living and moving, which the waters brought forth in abundance, according to their kinde, and every feathered Fowle, according to his kind: and God ſaw that it was good, Verſ. 21.

Then God bleſſed them, ſaying: Bring forth fruit, and multiplie, and fill the waters in the Seas, and let the Fowles multiplie in the earth, Verſ. 22.

So the Evening and the Morning were the fifth day, Verſ. 23.

And I work, John 5. 17.

The work of *Redemption* on this day.

THen came the day of unleavened bread, when the Paſſover muſt be ſacrificed, Luk. 22. 7

And he ſent Peter *and* John, *ſaying, Go, and prepare us the Paſſeover, that we may eat it, verſ.* 8.

And they ſaid unto him, Where wilt thou that we prepare it? ve. 9.

And he ſaid unto them, Behold, when ye are entred into the Citie, there ſhall a man meet you bearing a pitcher of water, follow him into the houſe where he entreth, verſ. 10.

And ſay to the good man of the houſe, The Maſter ſaith unto thee, Where is the lodging where I ſhall eat my Paſſeover with my Diſciples? verſ. 11.

Then he ſhall ſhew you a great high Chamber, &c. verſ. 12.

So they went, and found as hee had ſayd unto them, and made ready the Paſſeover, verſ. 13.

And he tooke Bread, and when he had given thanks he brake it, and gave to them, ſaying; This is my Body which is given for you: doe this in remembrance of me, verſ. 19.

Like-

Likewiſe alſo, after Supper he tooke the Cup, ſaying: This Cup is the New Teſtament in my blood, which is ſhed for you, verſ. 20.

And he came out, and went (as he was wont) to the Mount of Olives, and his Diſciples alſo followed him, verſ. 39.

And when he came to the place, he ſayd to them, Pray, leſt ye enter into temptation, verſ. 40.

And he got himſelfe from them about a ſtones caſt, and kneeled downe, and prayed, verſe 41.

Saying, Father, if thou wilt, take away this Cup from me: nevertheleſſe, not my will, but thine be done, verſe 42.

And there appeared an Angel unto him from Heaven, comforting him, verſ. 43.

But being in an Agony, he prayed more earneſtly: and his ſweat was like drops of bloud, trickling down the ground, verſ. 44.

For thine instruction, meditate { In the morning, on the Creation of Fish and Fowle. / In the evening, on thy Saviours { Agony. / Last Passeover. / Supper. (ver.

For thy comfort, apply to thy selfe the benefits { Corporall of the one. / Spirituall of the other.

For thy correction, reprove thy { Abuse of the one. / Unthankefulnesse for the other.

Quicken { Thy thanksgiving by the Hymne. / Thine obedience by the Admonition. / Thy Zeale and Devotion by the Prayer ensuing.

The Hymne for Thursday Morning.

O *Lord, how manifold are thy works! in wisedome hast thou* made *them all: the earth is full of thy riches,* Psalme 104. 24.

So is the great and wide Sea, *wherein are things* creeping innumerable, *both* small and great beasts, *vers.* 25.

There go the Ships, and there is that Leviathan, *whom thou hast made to take his pastime therein, vers.* 26.

These

These wait all upon thee, that thou mayest give them their meate in due season, vers.27.

That thou givest, they gather; thou openest thy hand, and they are filled with good, vers.28.

Thou hidest thy face and they are troubled; thou takest away their breath, and they dye, and returne again to their dust, vers. 29.

They that goe down to the Sea in ships, that doe their businesse in great waters, *Psal.* 107. 23.

These see the works of the Lord, and his wonders in the deep, *vers.24.*

For he commandeth, and raiseth up the stormy wind, *which lifteth up the* waves *thereof, verse 25.*

They mount *up to the Heavens, they go* down *again to the* depth; *their heart is melted because of trouble, verse 26.*

They reele too and fro, *and* stagger *like a drunken man, and are even at their wits end, verse 27.*

Then cry they to the Lord in trouble, and he bringeth them out of their distresse, ver.28.

He maketh the stormes to cease, so that the waves *thereof are still, vers. 29.*

Then are they glad, because they are quiet: *so he bringeth them to their desired Haven, verse 30.*

Praise the Lord upon earth ye Dragons and all deepes, Psal.148.7.

Beasts *and all* Cattell, *Wormes and* feathered Fowles *verse* 10.

He sendeth the Springs *into the Vallies, which* runne *betweene the mountaines, Psal.* 104. 10.

By these Springs *shall the* Fowles of the Heaven *dwell, and sing among the branches, vers.* 12.

Let every thing that hath breath, praise the Lord: Prayse ye the Lord, Psalme 150. 6.

The

The Admonition for Thursday Morning, being an Exhortation to peace-making, *or the seventh Beatitude.*

THE ANALYSIS.

The devout soule must labour to make peace, and have peace with all, as farre as it is possible, in

1. Obedience { To the LAVV. / To the GOSPEL.
2. Conformity to { 1. *God* the { Father. / Sonne. / H. Ghost. / 2. The Saints.
3. In hope & expectation of blessings { 1. Temporall, as { 1. Good daies. / 2. A good name, or honour. / 2. Spirituall, as { 1. The glad tydings of the Gospel. / 2. Wisedome. / 3. Righteousnesse. / 4. The guidance of Gods Spirit. / 5. The speciall presence of God. / 6. The unity of the Spirit. / 7. The beatificall vision, or sight of God in Heaven.

THE

THE TEXTS.

Precepts in the Law.

Seeke peace and *ensue it*, Psal. 34.14.

Execute the judgement of truth and *peace* in your gates, Zach. 8.16.

Let none of you imagine evill in your hearts against your neighbour, Vers. 17.

In the Gospel.

Have Salt, and *have peace* one with another, Mar. 9.50.

Into what house soever ye enter, first say; *Peace* be to this house, Luke 10.5.

If it be possible, have *peace* with all men, Rom. 12.18.

Let us therefore follow after the things that make for *peace*, and things wherewith we may edifie one another, Rom. 14.19.

God hath called us to *peace*, 1 Cor. 7.15.

Be of one mind; live in *peace*, 2 Cor. 13.11.

Let the *peace of God* rule in your hearts, to the which ye all are called in one body, Col. 3.15.

Follow

Follow righteousnesse, faith, charitie, *peace*, with them that call on the Lord out of a pure heart, 2 Tim. 2.22.

Follow *peace* with all men, &c. Heb. 12.14.

God is not the *God* of confusion, but of *peace*, 1 Cor. 14.33.

The *God of peace* shall be with you, Phil. 4.9.

To us a *Sonne* is given, and the government shall be upon his shoulders, and his Name shall be called, Wonderfull, Counseller, The Mighty God, The Everlasting Father, The *Prince of peace*, Isa. 9. 6.

Melchisedec, first being by interpretation King of righteousnesse: and after that also, King of *Salem*, which is King of *peace*, Heb. 7.2.

That he might be like to the *Sonne* of God, who abideth a Priest continually, Vers. 3.

The fruit of the Spirit is love, joy, *peace*, &c. Gal. 5.22.

Abraham said, Let there be no strife

Examples.

God the Father, God of *peace*.

The Sonne Prince of *peace*.

The Holy Ghost the Spirit of *peace*.

ſtrife betweene me and thee, and my Herdſmen and thy Herdſmen, for we are brethren, Gen. 13. 8.

The Saints children of *peace.*

I labour for *peace*, Pſal. 120. 6.

Though I be free from all men, yet have I made my ſelfe ſervant unto all, that I might gaine the more, &c. 1 Cor. 9. 19.

Being reviled, we bleſſe: being perſecuted, we *ſuffer* it, 1 Cor. 4. 12.

The fruits of *peace* are,

Being defamed, we *intreat*, verſ. 13.

Proſperity.

What man is he that deſireth *life*, and loveth *many dayes*, that he may ſee good, Pſal. 34. 12.

Seeke *peace*, *&c.* verſ. 14.

Honour.

Bleſſed are the *Peace-makers*, for they ſhall be called the *children of the moſt High*, Mat. 5. 9.

Benediction.

If the Sonne of *peace* be there, your *peace* ſhall *reſt upon it*: if not, it ſhall turne to you againe, Luke 10. 6.

Wiſedome.

The *Wiſedome* from above is firſt pure, then *peaceable*, Jam. 3. 17.

Righteouſneſſe.

The fruits of *righteouſneſſe* are

ſowne

ſowne in *peace* of them that make *peace*, Jam. 3.18.

The Kingdome of *God* is not meat and drinke, but righteouſneſſe, and *peace*, and joy in the Holy Ghoſt, Rom. 14.17.

Live in *peace*, and the God of love and *peace ſhall be with you*, 2 Cor. 13.11. — The ſpeciall preſence of God.

Keepe the *unity* of the Spirit in the bond of *peace*, Eph. 4.3. — Unitie.

Follow *peace*, *&c.* without which no man ſhall *ſee GOD*, Heb. 12.14. — Beatificall Viſion.

The Prayer for *Thurſday Morning*: *compoſed*,

of { Petitions ſutable to the work of the day. / Motives to peaceableneſſe, agreeable to the precedent exhortation.

ONe *depth calleth upon another*; the depth of my ignorance upon the depth of thy wiſe-

Wiſedome: the depth of my wickedneſſe, upon the depth of thy goodneſſe; the depth of my miſerie, upon the depth of thy mercy. O Lord, in the depth of thy wiſedome finde meanes to help my ignorance: in the depth of thy goodneſſe, to overcome my wickedneſſe: in the depth of thy mercy, to relieve my miſery. Inlighten mine underſtanding, that I may know mine ignorance: rectifie my will, that I may deteſt my wickedneſſe: and mollifie my heart, that I may bewaile my miſerie: and by faith incorporate me into thy Sonne *Jeſus Chriſt*, that I may be partaker of his knowledge, righteouſneſſe, and happineſſe. As he made my ignorance his ignorance, and my ſinne his ſinne, and my miſery his miſery, by taking upon him my guilt, and ſatisfying for my puniſhment: ſo make thou (I beſeech thee) his wiſedome my inſtruction, his righteouſnes my ſanctification, and

and his glory my happineſſe. Conſider mee, I beſeech thee, not as I am in my ſelfe, defiled; but as I am in him, waſhed: not as I am in my ſelf, naked; but as I am in him, clothed: not as I am in my ſelfe, wounded; but as I am in him, healed; not as in my ſelfe, a child of wrath, but as in him reconciled and at peace with thee. And having my *peace* made with thee by *his chaſtiſement*, grant that I may *have peace* as farre as is poſsible *with all men*; eſpecially, with all the *children of peace*. Let me ever remember and conſider, that thou, my Father, art the *God of peace*; and thy Sonne, my Saviour, the *Prince of peace*: and his Law the *Goſpel of peace*: and his Servants the *Children of peace*, whoſe duty is the ſtudy of *peace*, and the marke they principally aime at, as the end of their faith, the *peace of God, which paſſeth all underſtanding*. O let me ſtrive and contend againſt ſtrife and contenti-

on, as a thing moſt hatefull to thee, hurtfull to my neighbour, and moſt of all prejudiciall to my ſelfe; by endangering my perſon and ſtate, diſturbing the quietneſſe of my minde, hindering me in the proſecution of my buſineſſe, and (which is worſt of all) making me indiſpoſed, and altogether unfit for the performance of divine duties. Teach me of what ſpirit *I am*, or ſhould be; even of that which *deſcended* upon thy Sonne *in the likeneſſe of a Dove*, without gall. By this Spirit *mortifie* in me the *luſts and affections* of the fleſh, as envie, wrath, revenge, and the like. By the *ſtill voyce, in which thou* ſpakeſt to *Elias*, let me learne, that thou art not in the *fire* of my rage, nor in the *ſtorme* of my paſsion, but in the *ſoft* gale of grace. Lord, who on this day *repleniſhedſt the Sea and Rivers with fiſh*, and Aire with Fowles, in ſhapes admirably various, and in number almoſt infinite; ſtir me

up by the conſideration thereof, to admire thy power and wiſedome, in thus ſtoring, and (as it were) peopling this vaſte and fearefull ſeeming ſolitude; and much more to magnifie thy goodnes, in thus richly and daintily furniſhing the tables of men. Bleſſed Lord, who this day *madeſt the waters fruitfull*, let thy *Spirit move upon the waters* of my teares, that they may abound in the fruits of repentance, and be bleſſed in the increaſe of ſpirituall conſolation. Lord, who this day *commandedſt the fowles to fly through the ayre*, lift up my ſoule from the earth with the *wings of* faith and hope, that ſhe may *flie* up towards heaven. Make mee *light* and cheerfull, after my heavie ſorrowes and grievous afflictions; that though I have been as black and ſad in my heart and countenance, as if *I had layen among the pots, yet I may be*, by the grace of thy Spirit, which deſcended in the likeneſſe of a Dove,

like

Psal. 8. 18. *like that Dove, whose wings are silver, and her feathers like gold,* So be it. *Amen.*

The close out of Scripture.

God grant that my love may abound yet more and more in knowledge and in all judgement, Phil. 1. 9.

That I may discerne things that differ one from another, that I may be pure, and without offence, untill the day of Christ, vers. 10.

Filled with the fruits of righteousnesse, which are by Jesus Christ, unto the glory and praise of God, verse 11.

The Devotion for Thursday Evening;

Wherein the devout soul expresseth her {*desire of* / *prayer for*} *peace* {*Publike.* / *Private.*}

THE HYMNE.

BEhold how good and pleasant a thing it is, brethren to dwell together in *unity*, Psal. 133. 1.

It

It is like the precious oyntment upon the head, that ranne down upon the Beard, even *Aarons* Beard, and went downe to the skirts of his clothing, verſe 2.

As the dew of *Hermon*, and as the dew that deſcended upon the mountaine of *Sion*, for there the Lord promiſeth his bleſſings, and life for evermore, verſ. 3.

Wo is me, that I am conſtrained to dwell with *Meſech*, and to have my habitation in the tents of Kedar, Pſalme 120. 5.

My ſoule hath long dwelt among them that be enemies unto *peace*, ver. 6.

I labour for *peace*, but when I ſpeak to them thereof they make themſelves ready to battell, verſ. 7.

Pray for the *peace* of Jeruſalem; they ſhall proſper that love thee, Pſalme 122. 6.

Peace be within thy walls, and proſperity within thy palaces, verſ. 7.

For my brethren and companions ſake, I will now ſay, *Peace* be within thee, verſ. 8.

Becauſe of the houſe of the Lord my God, I will ſeek thy good, verſ. 9.

The

The Admonition for Thursday Evening, being an Exhortation to Patience, the eighth BEATITUDE.

THE ANALYSIS.

All true Christians must valiantly and chearefully endure troubles for the Gospel, in respect of

1. *God* his { Will. Power. Ordinance.
2. *Christ* his { Love. Example. Sympathy with us.
3. The Saints { Practice. Encouragement.
4. The enemies { Conversion, or Conviction.
5. Our selves, who thereby receive { 1. Tryall. 2. Joy. 3. Assurance of GODS love. 4. Quiet fruit of Righteousnesse, 5. Holinesse and perfection. 6. Life. 7. Protection. 8. Honour before *God*. 9. Inestimable rewards, { 1. In this life. 2. In the life to come.

THE

THE TEXTS.

IN the world ye *ſhall have* afflictions, John 16.33.

I was *dumbe*, and opened not my mouth, becauſe thou *Lord hadſt done it*, Pſal. 39.9. — God his Will.

Let them that ſuffer according to the Will of *God*, commit their ſoules to him in well doing, as their faithful Creator, 1 Pet. 4. ult.

Who hath ever *reſiſted his will?* Rom. 9.19.

He is *able to ſubdue* all things to himſelfe, Phil. 3.21. — Power.

We muſt through many afflictions enter into the Kingdome of *God*, Acts 14.22. — Ordinance.

All that live godly in *Chriſt Jeſus*, ſhall ſuffer perſecutions, 2 Tim. 3.12.

Thou therefore *endure* hardneſſe, as a good Souldier of *Jeſus Chriſt*, 2 Tim. 2.3.

You *ſhall be hated* of all men for my Names ſake, Luke 21.17.

The *love of Chriſt* conſtraineth us, becauſe we thus judge, that — Chriſt his love.

if

if One dyed for all, then all were dead, 2 Cor. 5. 14.

Who shall separate us from the *love of Christ?* Shall tribulation, or anguish, or distresse, or persecution, or famine, or sword? Rom. 8. 35.

I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Vers. 38.

Nor height, nor depth, nor any other creature, shall be able to separate us from the *love of God*, which is in *Christ Jesus* our Lord, Rom. 8. 39.

Be not therefore ashamed of the testimony of our *Lord Jesus*, nor of me his prisoner, but be *partakers* of the afflictions of the Gospel, 2 Tim. 1. 8.

As the *sufferings of Christ* abound in us, so our consolation abounds through *Christ*, 2 Cor. 1. 5

Example. *Christ* also *suffered* for us, leaving us an *example*, that we should follow his steps, 1 Pet. 2. 21

W hom

Whom he fore-knew, he predeſtinated to be *conformed to the Image* of his Sonne. Rom. 8. 29.

I was hungry, and ye gave me no meate; *I was* thirſty, and ye gave me no drink, &c. Mat. 25. 42. Sympathy.

In as much as ye did it not to one of the leaſt of theſe, ye did it not *unto me*, verſ. 45.

He that deſpiſeth you, *deſpiſeth me*, Luke 10. 16.

Saul, Saul, Why perſecuteſt thou me? Acts 9. 4.

Naked came I out of my Mothers wombe, and naked ſhall I returne thither againe; the Lord gave, and the Lord hath taken away, and *bleſſed be the name of the Lord*, Job 1. 21. The Saints continuall practice. Job.

Shall we receive good at the hands of the Lord, and *ſhall we not receive evil?* In all this did not *Job* ſin with his lips, Job 2. 20.

But I was as a man that *heareth not*, and in whoſe mouth are *no reproofes*, Pſal. 38. 14. David.

For thy ſake are we *killed all the day long*, &c. Pſal. 44. 22.

Jeremiah.

It is good for a man that he *bear the yoak* in his youth, Lam.3.27.

He ſitteth alone, and keepeth ſilence, becauſe *he hath borne it* upon him, verſ.28.

He putteth his mouth to the *duſt*, if ſo be there may be hope, verſe 29.

He *giveth his cheeke* to him that ſmiteth him; he is filled full with reproach, verſe 30.

The Apoſtles and Saints of the Primitive Church.

Others *were tortured*, and would not be delivered, that they might receive a better reſurrection, Heb.11.35.

And others have *beene tryed* by *mockings* and *ſcourgings*, yea moreover, by *bands* and *impriſonment*, verſ.36.

They were *ſtoned*, they were *hewen aſunder*, they were *tempted*, they were ſlaine with the ſword, they wandred about in ſheep-skins, and goate-skins, being deſtitute, afflicted, tormented, verſe 37.

Of whom the world was not worthy; they wandred in deſerts, and

and in mountaines and dennes, and caves of the earth, verſ. 38.

And they departed from the preſence of the Councell, rejoycing that they were counted worthy to *ſuffer ſhame* for his Name, Acts 5.41.

Paul. Then *Paul* anſwered, What meane you to weep, and to break mine heart? for I am *ready* not onely to be *bound*, but to *dye* alſo at Jeruſalem, for the Name of the *Lord Jeſus*, Acts 21.13.

In *labours* more abundant, in *ſtripes* above meaſure, in *priſon* more frequent, in *death* often, 2 Cor. 11.23, 24, 25, 26, 27, 28, 29, 30. verſes.

The Theſſalonians. Remembring without ceaſing your works of faith, and labour of love, and *patience* of hope in our Lord *Jeſus Chriſt*, 1 Theſ. 1.3.

God hath ſet forth us the laſt Apoſtles, as it were appointed to *death*, for we are made a ſpectacle to the world, and to Angels, and to men, 1 Cor. 4.9.

Ye endured a great *fight of afflictions*,

flictions, Heb. 10. 32.

The Hebrewes.

Partly while ye were made a *gazing ſtocke*, both by *reproaches and afflictions*, and partly while ye became companions of them that were ſo uſed, verſe 33.

The Angel at Epheſus.

I know thy *workes*, and thy *labour*, and thy *patience*, Rev. 2. 2.

Thyatira.

I know thy *faith*, and thy *patience*, and thy *workes*, verſ. 19.

My *bonds* in Chriſt are manifeſt in that place, and all other places, Phil. 2. 13.

Encouragement of others.

And many of the brethren in the Lord waxing confident by my bonds, are made more *bold* to ſpeake the word without feare, Phil. 1. 14.

And they caſt *Stephen* out of the City, and *ſtoned him*; and the witneſſes laid downe his clothes at the young mans feet, whoſe name was *Saul*, Acts 7. 58.

And they ſtoned *Stephen*, calling upon *God*, and ſaying, Lord Jeſus receive my Spirit, verſ. 59.

And he kneeled downe, and cryed with a loud voyce, Lord lay

lay not this ſinne to their charge; and when he had ſayd this, he fell aſleepe, verſ. 60.

See hereupon *Saul's* converſion, Acts 9. Converſion of enemies.

They ſhall lay their hands on you, and *perſecute* you, delivering you up to their Synagogues, and into *priſon*, being brought *before Kings and Rulers* for my Names ſake, Luke 21.12.

And this ſhall turne to you for a *teſtimony* againſt them, verſ. 13.

And you ſhall be brought before *Governours and Kings* for my Names ſake, for a *teſtimonie*, againſt them, and againſt the Gentiles, Mat. 10.18. Conviction.

Others had *tryalls*, of cruell *mockings and ſcourges*; yea, moreover of *bonds*, and *impriſonment*, Heb. 11.36. Triall.

The *trying* of your faith worketh patience, Jam. 1.3.

Ye are in heavineſſe through manifold *temptations*, 1 Pet. 1.6.

That the *triall* of your faith being much more precious than

Gold, (though it be *tryed* with fire) might be found unto praiſe, and honour, and glory at the appearing of *Jeſus Chriſt*, verſ. 7.

Joy. Brethren, account it exceeding great *joy*, when we fall into divers *temptations*, Jam. 1.2.

I *rejoyce* in my *ſufferings*, Col. 1.24.

Your ſorrow ſhall be turned into *joy*, Joh. 16.20.

Aſſurance of Gods love. As many as *I love*, *I rebuke*, and *chaſten*, Rev. 3.19.

Whom the Lord *loveth*, he *chaſteneth*; and he *ſcourgeth* every ſon that he *receiveth*, Heb. 12.6.

Fruit of righteouſnes. No chaſtening, for the time ſeemeth to be *joyous*, but *grievous*. Nevertheleſſe, afterwards it yeeldeth the peaceable *fruit of righteouſneſſe* to them that are exerciſed thereby, verſ. 11.

Holineſſe. He *chaſteneth* us for our profit, that we might be partakers of his *holineſſe*, verſ. 11.

Perfection. Let patience have her perfect *work*, that ye may be *perfect and entire*,

entire, wanting nothing, Jam. 1. 4.

By *patience* ye ſhall *inherit the promiſes*, Heb. 6. 12.

By your *patience poſſeſſe your ſoules*, Luke 21. 19.

Becauſe thou haſt kept the words of my *patience*, I will keep thee from the *houre of tentation*, Rev. 3. 10.

Whoſoever confeſſeth me before men, *I will confeſſe him before* my Father which is in *Heaven*, Luk. 12. 8.

Verily I ſay unto you, that no man that hath forſaken houſe, or lands for my ſake, but he ſhall receive an *hundred fold*, and in the *world to come life everlaſting*, Mark. 10. 29.

If ye ſuffer for righteouſneſſe ſake, bleſſed are ye: *feare not* their feare, neither be troubled, 1 Pet. 3. 14.

But ſanctifie the Lord in your hearts, verſe 5.

If we ſuffer with him, we ſhall alſo *reigne with him*, Rom. 8. 17.

The *afflictions* of this preſent

The Promiſes.

Life.

Protection.

Honour in Heaven.

Reward in this life.

In the life to come.

life are not worthy the *glory that shall be revealed*, verse 18.

Blessed are they that *suffer for* righteousnesse sake, *for theirs is the Kingdome of Heaven*, Mat. 5.10.

THE PRAYER FOR *Thursday Evening*;

Consisting of

1. Petitions suitable to the workes of redemption on this day.
2. Motives to patience agreeable to the precedent exhortation.

GRatious *Lord and Saviour*, who this day didst *eate the Passeover*, and wast eaten in thy *Supper*; *Sup with me in the Evening* of this life, and grant that I may *Dine* with thee in thy *day* of eternity. Gratious *Redeemer*, who this day gavest thy selfe to me in the *Sacrament*, first instituted by thee; and the day following gavest thy selfe for mee on

on the *crosse*: give me a speciall faith to receive thee, and retaine thee, and apply continually thy feare to embolden me, thine *agony* to comfort me, thy *nakednes* to *cloath* me, thy *condemning* to *quit* me, thy *bloud* to *cleanse* me, thy *wounds to heale* me, and thy *death* to *quicken* me. O let not the *worke of thy* hands be plucked out of thy hands. Let not the purchase of thy bloud be morgaged to the Devill. Let not thy *teares* and *bloud* be *shed* in vain. Let not thy *sighes* and *groanes* be breathed out to no purpose. Let not thine *agony and sweat*, let not thy *taking and binding*, let not thy *arraigning and condemning*, let not thy stripping and *scourging*, let not thy *buffeting* and being *spit upon*, let not thy *pricking and goaring*, let not thy *crucifying and dying*, want their effects in me. What should I not doe or suffer for thee, who wert martyred in all parts of thy body, & faculties of thy soule for

me? In thy minde by apprehenſion of thy *Fathers wrath*, in thy affections by feare and ſorrow, even *unto death*, in thy inward parts by thine *agony*, in thy outward by thy *torments*, in thy *head* by *thornes*, in thy *cheekes* by *buffets*, in thy *face* by *ſpittle*, in thy eares by *blaſphemies*, in thy *ſmell* by the ſtench of *Golgotha*, in thy *taſt* by *gall and vinegar*, in thy *hands and feet* by *naylcs*, in thy *body* by *ſtripes*, in thy *ſide* by the *launce*, and in thy *joynts* by the *croſſe*. O Lord, who haſt *called me to the knowledge of thy truth*, imprint thy *love in my heart*, even by thoſe *nayles which faſtened thee* to the *Croſſe*: and let *nothing* ever *be able to ſeparate me from thy love*; not *tribulation, nor anguiſh, nor perſecution, nor height, nor depth, nor things preſent, nor things to come, nor life, nor death*: For, I know, *that all things work for the beſt to them that love thee*. I cannot *ſuffer* the thouſandth part of

of that for thee, which thou haſt *ſuffered* for me. I cannot *ſuffer* the leaſt part of that which I deſerve for my ſins. I cannot *ſuffer* any thing, which the Apoſtles and Prophets have not *ſuffered* before me. I cannot ſuffer ſo much as may any way counter-ballance the maſsie *crown of glory prepared for me*. For my *light and momentary afflictions are no way worthy the glory that ſhall be revealed upon me hereafter*. And for the preſent, what are *afflictions*, or *croſſes*, or *perſecutions*, or *mockes*, or *diſgraces*; but the common *lot* of thy children, the diſcipline of thy ſchoole, the phyſicke of my ſoule, the *pledges of thy love*, the *badges of my profeſſion*, the incentives of my devotion, the *trials of my faith*, the exerciſes of my *patience*, the teſtimonies of my *conſtancy*, the marks of my *conformitie* with thee? When I am thus *chaſtened, I am judged of thee, that I be not condemned of the World. Shall bands there-*

therefore, or impriſonment, or ſtripes, or baniſhment ſeparate me from thy love? Nay, ſith I know they befall me by thy providence, and are mitigated by thy mercy, and directed by thy love for my greater good; they ſhall rather unite me faſter to thee. How ſhall I *deny* thee, who art *the Lord that bought me*? How ſhould I *grieve the Spirit*, which *comforteth* me in all my griefe? How ſhould I *ſet that* bloud *at nought*, which was *the price of my redemption*? How ſhould I ever willingly *offend thee*, who art my *peace, and haſt reconciled me to thy Father*, and payed my *ranſome* with thy deareſt hearts bloud? How can I ever forget thee, who remembreſt me at all times, in all places; in my journies, by thy conduct; at home, by thy ſafe-guard; in my prayers, by thy aſſiſtance; in my afflictions, by thy comforts; in my board, by thy bountie; in my bed, by thy protecti-

on;

on; and in all my wayes, by thy ſupport. To this thy gracious providence and *care*, which *continually watcheth over* all thine Elect, I commend my *ſleepe and reſt* this night; beſeeching thee ſo to order it and me, that whether I *ſleep* or *wake*, whether I labour or reſt, whether I lye downe or riſe up, all may be done under thy protection, in thy feare, to thy glory, *So be it*, Amen.

The cloſe out of Scripture.

To him that is able *to keepe mee, that I fall not, and to preſent me faultleſſe* before the preſence *of his glory with joy*, *Jude* 24.

That is, to God onely wiſe, my Saviour, be glory, and majeſty, and dominion, and power, &c. verſ. 25.

The

The Devotion for *Friday*.

The Father worketh, Joh. 5. 17.

The worke of Creation on this day.

MOreover, God *ſaid, Let the earth* bring forth the living thing, *according to his kind*, cattell, *and that which* creepeth, and the beaſt of the earth, *according to his kinde: and it was ſo*, *Gen.* 1. 24.

And God *made the* beaſt of the earth, *according to his kinde, and the* cattel, *according to his kinde: and* every creeping thing *of the earth, according to his kinde: and* God *ſaw that it was good, ver.* 25.

Furthermore, *God ſaid, Let us* make man *in our owne Image, according to our likeneſſe, and let him* rule over the fiſh of the ſea, *and over the* fowle *of the heaven, and over the* beaſts, *and over all* the earth, *and over* every thing that creepeth *and* moveth *on the earth, verſe* 26.

Thus God created *the* man *in his*

his Image: In the Image of God *created he him; male and female created he them, verſ.* 27.

And God *bleſſed them, and* God *ſaid to them:* Bring forth fruit, *and* multiply, *and fill the earth, and ſubdue it, and rule over the fiſh of the Sea, and over the fowle of the Heaven, and over every beaſt that moveth upon the earth, ver.* 28.

And God *ſaid, Behold, I have given to you every* herbe *bearing ſeed, which is upon all the earth, and* every tree *wherein is the fruit of a tree bearing ſeed, that ſhall be to you for meat, verſ.* 29.

Likewiſe, to every beaſt *of the earth, and to* every fowle *of the heaven, and every* thing that moveth *upon the earth, which hath life in it ſelfe, every* greene *herbe ſhall be for meat; and it was ſo, verſ.* 30.

And God ſaw that he had made, and lo, it was very good. So the Evening and the Morning were the ſixt day, verſ. 31.

And

And I work, John 5. 17.

The worke of Redemption on this day.

Mat. 27. *the whole Chapter, as alſo* Luke 23. Mark. 15. Joh. 19. *When he was* reviled, *he* reviled not againe; *when he* ſuffered, *he* threatned not, *but committed himſelfe to him that judgeth righteouſly*, 1 Pet. 2. 23. *Who his own ſelfe* bore our ſins, *in* his own Body on the tree, verſ. 24.

For thine inſtruction, meditate
- *In the morning, upon the work of thy* Creation.
- *In the evening, on the work of thy* Redemption, *wrought on this day.*

For thy comfort, apply to thy ſelf the benefits of both.

For thy correction, check thy ſelf for thy
- *Defacing* Gods Image, *ſtamped on thee at the Creation.*
- Trampling under foot Chriſts bloud, the price of thy Redemtiō

Quicken
- Thy thankfulneſſe by the Hymne.
- Thy deſire of ſanctity, and thy faith, by the Exhortation.
- Thy Zeale and Devotion by the Prayer enſuing.

The

The Hymne for Friday morning, being the ſixt day from the *Creation*.

O *come let us worſhip, and* fall down, *and kneele before the Lord our Maker, Pſal.* 95.6.

For he is the Lord our God, *and we are the* people of his paſture, *and* the ſheep of his hands, *Verſe* 7.

What is man, *Lord, that thou art ſo mindfull of him*; *or the* ſon of man, *that thou viſiteſt him? Pſal.* 8.4.

Thou madeſt him *little lower than the Angels, to crowne him with* glory and worſhip, *Verſe* 5.

Thou madeſt him to have dominion over thy workes, *and thou haſt put* all things in ſubjection *under his feet, verſe* 6.

All Sheepe *and* Oxen; *yea, and the* beaſts of the field, *verſe* 7.

The Fowles *of the ayre, and the* Fiſhes *of the Sea, and whatſoever walketh through the paths of the Seas, verſ.* 8.

O Lord our governour, how excellent is thy Name in all the world, verſe 9.

The

The Admonition for Friday Morning, being an Exhortation to holineſſe of life and converſation, the ninth Beatitude.

THE ANALYSIS.

We are in holy Scriptures invited, & perſwaded to *Holines*, by

1. Precepts in the { LAVV / GOSPEL.
2. The patterne of ſanctity in *God* the { Father. / Sonne. / Spirit.
3. The Titles and Attributes of the Church.
4. The ſtate of Creation at the firſt.
5. The nature of our Vocation.
6. The end of our Redemption.
7. The effect of Sanctification.
8. The condition of Glorification.
9. The fruits of holineſſe, which are { 1. Joy. / 2. Peace. / 3. Proſperity. / 4. Dignity. / 5. Everlaſting happineſſe.

THE

THE TEXTS.

For holines.

BE ye holy, for I the *Lord* your *God am holy*, Levit. 11. 44.

1 Precepts.

Give your members ſervants unto righteouſneſſe in *holineſſe*, Rom. 6. 19.

Follow peace with all men and *holineſſe*, Heb. 12. 14.

Put on the new man, which after God is created in true *holineſſe*, Epheſ. 4. 24.

2 Patterns in God the Father.

Be in behaviour, as becommeth *holineſſe*, Tit. 2. 3.

As he that called you, is *holy*, ſo be *ye holy* in all manner of converſation, 1 Pet. 1. 15.

The Sonne.

Thou wilt not ſuffer thy *holy One* to ſee corruption, Act. 2. 27.

But ye denyed the *holy One*, and the juſt, Acts 3. 14.

The Spirit.

Holy men ſpake as they were moved by the holy Ghoſt, 2 Pet. 1. 21.

She was found with child of the holy Ghoſt, Mat. 1. 18.

He will baptize you with the *holy*

holy Ghoſt & with fire, Mat. 3. 11.

Jeſus Chriſt declared to be the Sonne of God by the Spirit of ſanctification, Rom. 1. 4.

The Temple of God is *holy*, *which Temple* ye are, 1 Cor. 3. 17.

3 The Church

That he might preſent to himſelfe a *glorious Church*, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould *be holy*, and without blemiſh, Eph. 5. 27.

4 Reaſons drawne from our 1. Creation.

Created after the Image of *God*, in righteouſneſſe and true *holineſſe*, Eph. 4. 24.

2 Our Vocation.

God hath not *called us* to uncleanneſſe, but to *holines*, 1 Theſ. 4. 7.

Let your converſation be ſuch as becommeth the Goſpel, Phil. 1. 27.

Walke worthy of the *Lord*, Col. 1. 10.

I beſeech you, that ye walke *worthy* the *calling*, whereunto ye are *called*, Epheſ. 4. 1.

3 Redemption.

He hath viſited and *redeemed* his *people*, *&c.* Luk. 1. 68.

That we might ſerve him without

without feare, in *holineſſe* and righteouſneſſe all the dayes of our life, Luke 1.75.

Being freed from ſinne, and made ſervants to God, ye have your fruits in *holineſſe*, and the end everlaſting life, Rom.6.22. 4 Sanctification.

Follow peace and holineſſe, without which no man ſhall *ſee the Lord*, Heb.12.4. 5 Glorification.

Rejoyce in the Lord alwayes, and again I ſay, *rejoyce*, Phil.4.4. 6 Fruits of holineſſe.

Rejoyce in the Lord, O ye righteous; and be *glad*, *all* ye that are true of heart, Pſal 32.11. 1 Joy.

Ye *rejoyce* with *joy* unſpeakable, and full of glory, 1 Pet.1.8.

The Kingdome of *God* is righteouſneſſe, and *peace*, and *joy* in the Holy Ghoſt, Rom.14.17. 2 Peace.

Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull, Pſal. 1.1.

But his delight is in the Law of the Lord, and in that Law doth he meditate day and night, ver.2.

He

He ſhall be like a tree planted by the rivers of water, that bringeth forth *his fruit in his ſeaſon*, verſe 3.

3 Proſperitie. His leafe ſhall *not wither*, and whatſoever he doth, it ſhall *proſper*, Pſal. 1.4.

4 Dignitie. Thoſe that *honour* mee, I will *honour*, 1 Sam. 2.30.

If thou call the Sabbath, thy delight, the *holy* of the Lord, and ſhalt honour him, Iſay 58.13.

I will cauſe thee to poſſeſſe the *high places* of the earth, Iſa. 58.14

5 Everlaſting happineſſe. *Bleſſed* are all thoſe that are undefiled in the way, and walk in the Law of the Lord, Pſal. 119.1.

We look for a *new heaven* and a *new earth*, in which dwelleth *righteouſneſſe*, 2 Pet. 3.13.

Bleſſed and *holy* is he, that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power; but they ſhall be Prieſts of *God*, and of Chriſt, and ſhall reigne with him, Rev. 20.6.

And *John* ſaw the holy Citie, new Jeruſalem, comming downe from

from God out of heaven, prepared, as a Bride adorned for her husband, Rev. 21. 2.

He ſhewed me that great City, new Jeruſalem, verſ. 10.

The way to the *Holyeſt* of all was not yet made manifeſt, Heb. 9. 8.

By his owne bloud he entred in once to the *holy* place, having obtained eternall *Redemption for us*, verſ. 12.

The Prayer for *Friday* Morning; being the ſixt day from the *Creation*,

Compoſed of { Petitions ſutable to the worke of the day. Motives to HOLINES, agreeable to the precedent exhortation.

GLorious *Creator*, and gratiOus *Saviour* of mankind, *I lift up mine eyes and hands* to thee, whoſe *hands* this day *made and faſhioned me*. *I lift up my heart* unto thee, whoſe *heart* was this

this day *pierced* for my transgressions. I lift up my body and soule to thee, who this day wast *lifted* up on the *Crosse*, to offer an infinite *sacrifice*, for the expiation of the *sins of the whole world*. Let *thy hands, which fashioned & formed me*, sustaine and support me: let thine *armes*, which thou *stretchedst* on the *Crosse, embrace me*, and hold me fast to thee, that nothing may *sever* me from thee. Almighty and most wise *Creator*, who hast *made me of nothing*, suffer me not to make my selfe worse than nothing. Gratious *Redeemer*, who hast *saved that which was lost*, lose not that which thou hast saved. Though the malice of *Satan* be great, yet thy goodnesse is greater: though my sinnes be exceeding many, yet thy mercies exceed them: though my corruption be strong, yet thy grace is stronger. Let it not be in my power, or the power of any creature, either in heaven or in earth, to marre

marre thy beſt worke; to *deface thine Image*, which firſt thou ſtampedſt on me; and afer I had ſlurred, and almoſt raſed it out, thou haſt by grace *renewed it*, according to the firſt paterne, *in holineſſe and righteouſnes*. When thou madeſt me *light*, I made my ſelfe *darkneſſe*; but thou haſt turned my *darkneſſe* into light. When I was *freed*, *I enthralled* my ſelfe, but thou haſt *freed* me; when I was *ſtraight*, *I crooked* my will, but thou haſt *rectified* me; when I was *whole*, I maimed my ſelfe, but thou haſt *healed* me; when I was *happy*, I made my ſelfe *miſerable*, but thou haſt *reſtored me* to my former bliſſe. Nay, I have gained by my loſſes, and am raiſed higher by my fals, through thy infinite mercie, which hath not onely *ranſomed* me from death, but *purchaſed me* an *eternall inheritance*, & *crowne of life* in thine heavenly Kingdome. Sith thou haſt *done* ſo *great things for me*, *wherein I re-*

joyes; ſith thou haſt *prepared ſuch things* for me, *as neither eye hath ſeen, nor eare hath heard, nor ever entred into the heart of man to conceive*; *what manner of man ought I to be in all holy converſation?* How cleare ought thoſe eyes to be, which ſhall *ſee God?* How cleane thoſe eares, which ſhall heare *words that cannot be uttered?* How *pure* that *heart*, which ſhall be *filled with* thoſe *joyes*, which *never entred into the heart of man?* Thou, O *Father*, which haſt *created* me, art the *holy one of Iſrael?* Thou, O *Sonne*, who *redeemedſt* me, art the *Holy one of God*. Thou, O *Spirit*, who *ſanctifieſt* me, art the *Holy Ghoſt*. Thou O *Father*, haſt *created* me *according to thine Image, in holineſſe and righteouſneſſe*. Thou, O *Son*, haſt *redeemed* me, to *ſerve thee in holineſſe and righteouſneſs all the dayes of my life*. Thou, O *Spirit*, haſt *freed me* from ſin, and made me a *ſervant to God*, that *I might have my fruit in holineſſe, and*

the

the end everlasting life. Our *vocation* is a holy calling, our *society* is a holy *communion*, our style a *holy Priesthood*, our assemblies *holy congregations*, our countrey the *holy land of Promise*, our city the *holy Jerusalem*, our Charters the *holy Scriptures*, our immunities holy priviledges, our seales, which confirme them, holy Sacraments. All our happinesse here is holinesse, and holinesse hereafter shall be our happinesse. Lord, make me therefore to be so happy here, as to be holy; and so holy here, that I may be hereafter happy, *Amen.*

The close out of Scripture.

The God of Peace that brought againe from the dead our Lord Jesus, the great Shepheard of the Sheepe, through the bloud of the everlasting Covenant;

Make me perfect in all good works to doe his will, working in me that which is pleasant in his sight, through Jesus Christ, ver. 21.

The Hymne for Friday Evening;

Wherein the devout ſoule
- *Prayſeth God for her* — *Creation.* / *Redemption.*
- *Prayeth for* — *Preſervation.* / *Glorification.*

THE HYMNE.

THy *hands have* made *me*, *and* faſhioned *me*; *O give me underſtanding, that I may learne thy Commandements*, *Pſalme* 119. 73.

Into thy hands I commend my Spirit, for thou haſt redeemed *me, thou God of truth*, *Pſalme* 31. 5.

O let me heare thy loving kindneſſe betimes in the morning for in thee is my truſt, *Pſal.* 143. 8.

Shew thou me the way that I ſhould walk in, for I lift up my ſoule unto thee, *Pſal.* 143. 8.

Teach me to doe the thing that pleaſeth thee, for thou art my God: *let thy loving Spirit leade me into the land of righteouſneſſe, verſ.* 10.

Set a watch, O Lord, before my mouth: and keep the doore of my lips, *Pſa.* 141. 3.

O let not mine heart be inclined to any wicked thing: let me not be occupied in ungodly workes, with the men that worke wickednesse, verſ. 4.

O Lord, thou haſt ſearched *me out, and* known *me; thou knoweſt my down-ſitting*

and

and mine up-riſing; thou underſtandeſt my thoughts long before, Pſal. 139.1,2.

For lo, there is not a word in my tongue, but thou, O Lord, knoweſt it altogether, verſe 4.

Thou haſt faſhioned *me* behind and before, *and* layd thine hand *upon me, verſe* 5.

*Such knowledge is too wonderfull & excellent for me, I cannot attaine unto it; v.*6

I will give thankes unto thee, for I am fearefully and wonderfully made; *marvellous are thy workes, and that my ſoul knoweth right well, verſe* 14.

My bones are not hid *from thee, though I be* made ſecretly, *and* faſhioned beneath in the earth, *vere* 15.

Thine eyes did ſee me when I was without form: *for in thy book were my members written, which in continuance were* faſhioned, *when there was* none of them *before, verſe* 16.

*O how deare are thy counſels to me, O God! how great is the ſum of them, ve.*17.

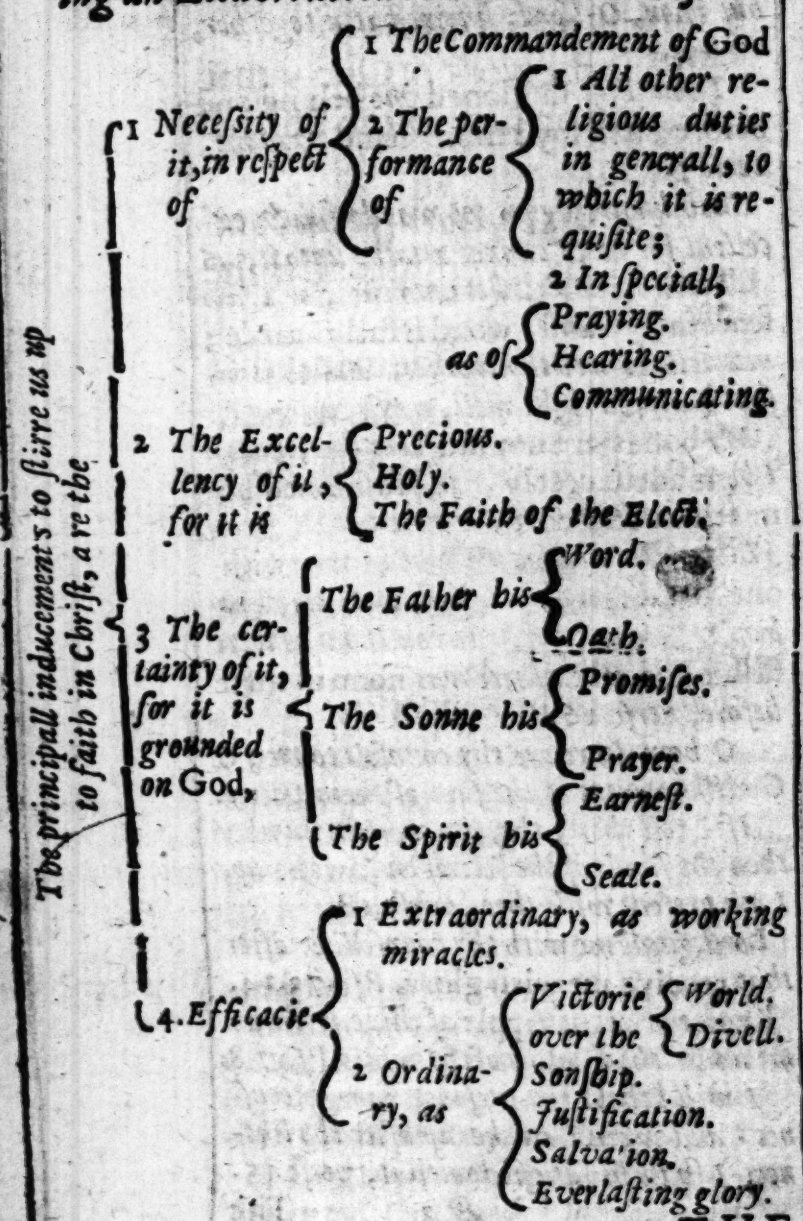
If I tell them, they are more in number then the ſands of the ſea: when I awake *up, I am preſent with thee, verſe* 18.

Lord, guide me with thy counſell, & after that receive me with glory, *Pſa.*73.24.

Keep *me as the* Apple *of thine eye: hide me under the* ſhadow *of thy wings, Pſ.*17.8

I will behold thy preſence in righteouſnes: and when I awake up after thy likenes, I ſhall be ſatisfied with it, verſe 15.

The Admonition for Fryday Evening, being *an Exhortation to Faith in Christ.*



THE

THE TEXTS.

YE beleeve in *God*, *beleeve also in me*, John 14.1. Faith commanded.

This is the work of God, that ye beleeve on him whom he hath ſent, John 6. 29.

Beleeve in the *Lord Jeſus*, and thou ſhalt be ſaved, and all thine houſe, Acts 16.31.

This is his cõmandement, that *we ſhould beleeve* in the name of his Son Jeſus Chriſt, 1 Joh. 3.23.

Earneſtly contend for the faith, Jude 3.

Repent ye, and *beleeve* the Goſpel, Mar. 1.15.

Follow righteouſneſſe, faith, charity, peace, &c. 2 Tim. 2.22.

Without *faith* it is impoſſible to pleaſe *God*, Heb. 11. 6. As neceſſarie to all religious duties.

Whatſoever is not of *faith*, is ſinne, Rom. 14.23.

How ſhall they call upon him, in whom they have not *beleeved*? Rom. 10.14. To prayer.

He that prayeth, let him pray in *faith*, nothing doubting, Jam. 1.6.

All things whatſoever ye aske for in prayer *beleeving*, ye ſhall receive, Mat. 21.22.

Hearing the Word.

The Word preached did not profit them, not being mixed with *faith* in them that heard it, Heb.4.2.

Chriſt dwelleth in us by *Faith*, Epheſ.3.17.

The Sacrament.

I am the *Bread* of life: he hath commeth to me, ſhall never hunger: and he that *beleeveth* on me, ſhall never thirſt, Joh. 6.35.

He that *beleeveth* in me, hath everlaſting life, verſe 47.

I am the *Bread* of life, verſ.48.

It is precious.

To them that have received like *precious faith* with us, grace & peace be multiplied, 2 Pet.1.1.

Holy.

But ye Beloved, building your ſelves in your *moſt holy Faith*, praying in the Holy Ghoſt, Jude 20.

Proper to the Elect.

Paul, an Apoſtle of *Jeſus Chriſt* according to the *Faith of Gods Elect*, Tit.1.1.

As many as were *ordained to ſalvation, beleeved*, Act.13.48.

This

This is my welbeloved Sonne, *heare him*, Mat. 3. ult.

So *God* loved the world, that he gave his onely begotten Son, that whosoever *beleeveth* in him, should not perish, John 3.16.

Grounded on God the Father his Word,

The Father hath committed all judgement to the Sonne, that all men *should honour the Sonne*, as the *Father*, John 5.23.

There is *another* that beareth *witnesse* of me, and I know, that the witnesse he witnesseth of me is true, John 5.32.

The Father, who hath sent me, *himselfe beareth witnesse of me*, John 5.37.

Oath.

The *Lord sware*, and will not repent, Thou art a Priest for ever after the order of Melchizedec, Psal. 110.4.

God willing more abundantly to shew to the heires of promise the immutability of his counsell, confirmed it *with an oath*, Heb. 6.17.

That by two immutable things, in which it was impossible for

God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us, verſ. 18.

The Sonne his promiſe.

Goe into all the world, he that *beleeveth* and is baptized *ſhal be ſaved*; he that beleeveth not, ſhall be damned, Mar. 16. 16.

Verily I ſay unto you, if any man keepe my ſayings, he ſhall *never ſee death*, John 8. 51.

I am the reſurrection and the life; he that *beleeveth* in me, though he were dead, yet *ſhall he live*, John 11. 25.

And whoſoever liveth and *beleeveth* in me *ſhall never die*, ver. 26.

For their ſakes I *ſanctifie my ſelf*, that they alſo might be ſanctified through the truth, John 17. 19.

Prayer.

Neither *pray I for* theſe *alone*, but for them alſo, which ſhall *beleeve* in me through their word, verſe 20.

The *Spirit* it ſelfe *beareth witneſſe* to our *ſpirits*, that we are the children

children of God, Rom.8.16.

He which eſtabliſheth us with you in Chriſt, and hath anointed us, 2 Cor.1.21.

Who hath alſo *ſealed us*, and given the *earneſt of his Spirit* in our hearts, verſe 22. The Spirits earneſt.

He that wrought us for the ſelf ſame thing is *God*, who alſo hath given unto us the earneſt of the Spirit, 2 Cor. 5.5.

After that ye beleeved, ye were *ſealed* with that *holy Spirit* of promiſe, Epheſ.1.13. Seale.

Which is the *earneſt* of our inheritance, untill the redemption of the purchaſed poſſeſsion, unto the praiſe of his glory, verſ.14.

He that received his teſtimony, hath ſet to his *ſeale*, that *God* is true, John 3.33.

He received the *ſeale* of righteouſneſſe, Rom.4.11.

Grieve not the holy Spirit of *God*, whereby ye are ſealed to the day of redemption, Eph.4.30.

If ye have faith and doubt not, ye ſhall not onely doe this which is Faith worketh miracles

is done to the fig-tree, but alſo if ye ſay to this mountain, *Be thou removed, and be thou caſt into the ſea, it ſhall be done*, Mat. 21. 21

If I had all faith, ſo that *I could move mountaines, and have not love, I am nothing*, 1 Cor. 13. 2.

Theſe ſignes ſhall follow them that *beleeve* in my Name, they ſhall *caſt out divels*; they ſhall *ſpeake with new tongues*, Marke 16. 17.

They ſhall take up *ſerpents*: and if they drinke any *deadly thing it ſhall not hurt them*: they ſhall lay hands on the ſicke, and they ſhall *recover*, ver. 18.

Verily, verily, I ſay unto you, he that beleeveth on me, the works which I do *ſhall he do alſo*; and *greater workes* than theſe ſhall he do, John 14. 12.

See *Heb.* 11. from the 14. *verſ.* to the 35.

Overcommeth the divell.

Above all, take the ſhield of *Faith*, whereby ye ſhall be able to *quench all the fierie darts of the wicked*, Eph. 6. 16.

Your

Your adversary the *divell*, as a roaring Lion, walketh about, seeking whom he may devoure, 1 Pet. 5. 8.

Whom *resist*, *stedfast in the Faith*, vers. 9.

This is the victory that *overcommeth the World*, even our *Faith*, 1 John 5. 4. — The world.

Who is he that *overcõmeth the world?* He that *beleeveth*, *&c.* v. 5

For ye are the *children of God* by *faith* in *Jesus Christ*, Gal. 3. 26 — Maketh sons of God.

God, who knoweth the heart, bare them witnesse, *giving them the Holy Ghost*, as he did unto us, Acts 15. 8.

And put no difference betweene us and them, *purifying their hearts by faith*, Acts 15. 9. — Purifieth the heart.

Whosoever *beleeveth* in him shall *not* be *ashamed*, Rom. 9. 33.

Behold, I lay in Sion a chiefe corner stone, elect, and precious; and he that *beleeveth* on him, shall not be *confounded*, 1 Pet. 2. 6. See Isa. 28. 16. Psal. 118. 22. Mat. 21. 42. Acts 4. 11. — Keepeth from confusion.

Jesus

Justifieth.

Jesus seeing his *faith*, said, Son be of good cheere, thy *sinnes* be *forgiven thee*, Mat. 9. 2.

Daughter, be of good comfort: thy *faith hath made thee whole*, vers. 22.

Behold, his soule which is lifted up in him is not upright; but the *Just shall live by his faith*, Hab. 2. 4.

And Abraham *beleeved* in the Lord, and it was counted to him for righteousnesse, Gen. 15. 6.

And by him all that *beleeve* are *justified* from all things; from which ye could not be justified by the Law of *Moses*, Acts 13. 39.

The righteousnesse of *GOD* without the Law is manifested; being witnessed by the Law and the Prophets, Rom. 3. 21.

Even the righteousnesse of *God* by *the faith of Jesus Christ* to all that *beleeve*, verse 22.

Whom *God* hath set forth to be a propitiation through *faith*, in his bloud, verse 25.

It

It is one *God* which *justifieth* circumcision by *faith*, and uncircumcision through *faith*, ver. 30.

To him that worketh not, but *beleeveth* on him that *justifieth* the ungodly, *his faith is* counted for *righteousnes*, Rom. 4. 5, 6, 7, 8.

Being *justified by faith*, we have peace with *God*, Rom. 5. 1.

With the heart man *beleeveth* to *righteousnesse*, Rom. 10. 10.

Knowing that a man is not *justified* by the workes of the Law, but by *the faith of Jesus Christ*, that we might be *justified by the faith of Christ*, and not by the works of the Law, Gal. 2. 16.

Who are *kept* by the power of *God through faith* unto salvation, 1 Pet. 1. 5.

Saveth.

For by *grace* ye are *saved through faith*, Eph. 2. 8.

Receiving the *end of our faith*, the salvation of our soules, 1 Pet. 1. 9.

Crowneth with everlasting blessings.

I have finished my course, I have *kept the faith*, 2 Tim. 4. 7.

From henceforth is *layd up* for

for me a crowne of righteouſneſſe, which the Lord, the righteous Judge, ſhall give me at that day; and not to me onely, but to all them that love his comming, verſe 8.

Be faithfull unto the death, and I will give thee a *crowne of life*, Rev. 2.10.

Bleſſed are all they that put their *truſt in him*, Pſal. 2. ult.

Verily I ſay unto you, whoſoever heareth my word, and *beleeveth him that ſent me*, hath *everlaſting life*, and ſhall not come into condemnation, but is paſſed from death to life, John 5.24.

The Prayer for *Fryday* Evening;
Compoſed of

1. Petitions ſutable to the worke of the day.
2. Motives to *Faith in Chriſt*, agreeable to the precedent Exhortation.

MOſt bountifull and mercifull *Lord God*, who this day *createdſt* man, & *redeemedſt* him,

him, *formedſt* & *reformedſt* him, *inſpiredſt* him with the *breath of life*, and expiredſt and diedſt for him upon the Croſſe; ſhew thy ſelf a *faithfull Creator* in preſerving thine owne workes, and a *faithfull Redeemer*, in holding faſt thy deare purchaſe. O let not thy hate of ſin extinguiſh thy love to thy creature; let not any thing that I have *done*, prejudice thee in the merit of that which thou haſt *ſuffered* for me. My ſins deſerved the eternal wrath of thy Father, but thou haſt borne it. My wanton delights and impure pleaſures deſerved ſtripes and wounds, but thou haſt received them. My *haynous crimes* deſerved *death*, but thou haſt *ſuffered it* for me. This day my *firſt parent Adam* was made a *living ſoule*; and this day, thou the ſecond *Adam*, wert made *a quickning Spirit*. This day he *ſinned* in a *garden*, & this day thou *ſorrowedſt in the garden*. This day he *tooke the fruit* of the *forbidden*

tree,

tree, and this day thou wert hung upon the *accurſed tree*. This day he was caſt into a *dead ſleep*, and his *ſide opened*, and his wife *Eve formed of his ribbe*, *fleſh of his fleſh*, *& bone of his bone*: this day alſo thou wert caſt into a *deadly ſleep*, and thy *ſide opened*, and thy Spouſe, the Catholike Church, *brought forth*, not *by water only*, *but by water and bloud*; the *water* of regeneration, and *bloud* of expiation and ſanctification.

This day *Adam* brought the *curſe* upon himſelfe and all his poſterity; this day thou providedſt an everlaſting *bleſſing* for thy ſelfe, and all thy members. That which he *loſt*, thou haſt *regained* with advantage: that which he *did*, thou haſt *ſuffered* for; that which he *owed*, thou haſt *diſcharged* on the very day; by taking all his and our debts upon thee, and laying down an all-ſufficient price to ſatisfie for them. O give me an *hand of faith*, to receive ſo much of this infinite ſum,

as

as may discharge my *debt*; and strengthen this my hand, that I may hold it fast, and tender it to thy Father, and receive from him an absolute and generall acquittance, signed with thy *bloud*, and *sealed* with thy Crosse; bearing date the very day of thy *consummation* of all things at thy death. *If thou hadst required a greater thing*, we should have done it: for *what will not a man do for his life? How much more when thou saiest, Beleeve & live? Cast* your selves upon me, and I will *save* you from drowning in everlasting perdition: *receive* the price of your ransome, and be *freed*. When thou holdest out the golden *Scepter* of thy grace, if we will not take hold on it, we deserve *double damnation* for refusing so *easie meanes* of salvation. *Adam* beleeved *Eve*, and *Eve* the *Serpent*, to her and our ruine: why should not I much rather beleeve thy Church, thy Spouse, and thy Spouse, thy *Word to salvation?*

vation? What ſhould with-hold my *faith* from *apprehending*, my *hope* from *expecting* the promiſes of thy Goſpel, *confirmed* by ſo many *miracles*, *teſtified* by the *Church* in all ages, *ſigned* with the *bloud* of ſo many Martyrs, and *ſealed* to my ſoule and conſcience by the *holy Spirit?* Doth it ſhake & ſtagger my *faith*, that thy workes recorded in holy Scriptures ſo farre tranſcend nature, and the myſteries of ſaving truth ſoare above humane reaſon? But this demonſtrateth rather faith to be *faith*; and thee, O God, to be the onely true God. *Faith* is not *faith*, if reaſon comprehend it. God cannot be *God*, if nature limit him. Am I the more averſe from embracing thy Goſpel, becauſe it croſſeth and checketh my naturall diſpoſitions and inclinations? But the cauſe is moſt evident: thy *Law is juſt, holy, and pure*, but I am wicked, prophane, and impure. The phyſicke is for the moſt part

the better, which the patient liketh worſt, becauſe it exaſperateth the paine for the time. Have I the leſſe love and liking to the *moſt holy faith*, becauſe it reſtraineth my carnall liberty, and abridgeth me, or altogether depriveth me of worldly comforts and contentments? But am I not ſpirit as well as fleſh? Have I not a *Law in my mind, controlling the Law of my members*? Is it not much better to *ſow unto the Spirit, that I may of the ſpirit reap peace*, joy, and life everlaſting, than *ſow to the fleſh, and of the fleſh reape nothing but corruption*? Thy Goſpel, O gratious God, reſtraineth my carnall, but enlargeth my ſpirituall *liberty*: it denieth *me* ſinfull, but it promiſeth me holy delights and pleaſures: it moderateth the deſire and uſe of temporary comforts and joyes, but aſſureth me, that my heart ſhall be filled with eternal. Am I ready to be beaten off from my holy profeſſion and *beliefe* by blowes, and

and ſtrokes, *perſecutions*, *loſſes*, *impriſonment*, *baniſhment*, ſcorne of the world, and diſgrace? This ſhould make me hold it the faſter; for the Goſpel foretelleth that theſe *things* ſhould befall true *beleevers*: and it is an honour to me to beare the *badge of my profeſsion*, and to drink with thee, my Saviour, in thine owne Cup. It is my profeſsion to be thy *Souldier*; and he is no *Souldier* that endureth not hardneſſe. I can expect no crowne, without a Conqueſt; no Conqueſt, without a battell; no battell, without blowes and wounds: and *what are theſe light and momentary afflictions to an eternall weight of glorie?* Thus doth thy Word conquer my reaſon, and yet it will not yeeld. I reſolve to beleeve: LORD, ſtrengthen my reſolution. *I doe beleeve, Lord, helpe mine unbeliefe.* All things paſt have ſo come to paſſe, as the Oracles of thy truth fore-ſhewed they ſhould; and how then can I doubt

doubt of things future revealed in them? The deluge was foretold 120. yeares before; and at the prefixed time it overranne the whole world. Thy peoples bondage in *Ægypt* for 400. yeares, and their after-delivery, is no otherwise described by *Moses*, than it was in a dreame many ages before delivered to *Abraham*. Thou calledst thy *Shepheard Cyrus*, and thine anointed *Josias* by name to their functions, long before either of them, or their forefathers were conceived. The 4. famous Monarchies pictured out in *Nebuchadnezzars Image*, succeeded in their order. The *Assyrian* represented by the *golden head*, the *Persian* by the *silver armes and shoulders*, the *Grecian* by the *thighs of brasse*, and the *Romane by the legs* of yron: And doe we not see at this day the *stumpe of that Image*, and the feet; *partly yron* in the *Turkish*, and partly of clay in the Germane Empire? Thy

Thy *birth, & death, O Saviour*, was fore-ſhadowed in Types, and fore-ſpoken of by Prophets, ever *ſince the world began*; and ſince thy comming in the fleſh, and finiſhing all things at thy death in Jeruſalem, not a ſyllable, or *one jot* of any of thy words have *paſſed* without their accompliſhment. *Jeruſalem is deſtroyed*; the *Temple made even with the ground*, and never could be built againe: the *Jewes* are *diſperſed* into all Nations: the *Goſpel is preached* through the whole world: the *man of ſin is every* day more and more diſcovered; and why ſhould I not then *beleeve* as certainly, that the *heavens ſhall paſſe away ſhortly with heat, and the elements melt with fire, and thy ſigne be ſeene in the Clouds; and thoſe that are in their graves, be awaked with the ſound of the laſt trump, and meet thee in the Aire? I beleeve, Lord, help my unbeliefe.* Is it not as eaſie for thee to raiſe me out of aſhes,

ashes, as at the first to reare me out of the dust? to send backe my Spirit into my body, as at the first to breath it in? I see the seed in the ground, the plants in the garden, dye before they rise and spring up. I see wormes and flies, and divers other creatures, that spend the winter season in a kinde of death, revive in the Spring. I see my selfe dead every night, and alive in the morning. Why then should I call in question this Article of my beliefe, of all most comfortable? Lord, who this evening didst cast *Adam* into a *dead sleep*, and thy selfe *fellest a-sleep* on the bed of thy *Crosse*, and *awakedst* him againe, and *raisedst* thy selfe out of thy sleep of death; sanctifie my *rest and sleep* this night unto me, that I may by it, not onely be strengthened in my body, and revived from my bed of slumber, to rise to my labour and travell the next morning; but also be more confirmed in my *faith*, touching

the *resurrection* of this my body, out of the *bed of the grave* at the last day, *So be it*, Amen.

The close out of Scripture.

To him that loved us, and washed our sins in his bloud, and made us Kings and Priests to God, even his Father, be glory and dominion for evermore, Amen, Rev.1.5,6.

Saturdayes Devotion, being the seventh from the Creation.

The Father *resteth* from the works of Creation.

IN *the seventh day, God ended his work which he had made, and the seventh day, he rested from all his work which he had made*, Gen.2.2.

So God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which GOD had created and made, vers.3.

The

The Sonne *reſteth* in the Sepulcher.

AND when the even was come, there came a rich man of Arimathea, named Joſeph, *who had alſo himſelfe been Jeſus Diſciple, Mat.* 27.57.

He went to Pilat, *and asked the body of Jeſus. And* Pilat *commanded the body to be delivered, verſ.* 58.

So Joſeph *took the body, and wrapped it in a clean linen cloth, verſe* 59.

*And put it in his new tombe, which he had hewen out in a rock, and rolled a great ſtone to the doore of the ſepulcher, and departed, verſ.*60.

And there was Mary Magdalen, *and the other* Mary *ſitting over againſt the ſepulcher, v.* 61.

Now the next day that followed, the day of the preparation, the chiefe Prieſt and Phariſees came together to Pilat, *verſe* 62.

Saying, Sir, we remember that

that deceiver ſaid, while he was yet alive, After three dayes I will riſe again, ver. 63.

Command therefore, that the Sepulcher be made ſure untill the third day, leſt his Diſciples come by night and ſteale him away, and ſay unto the people, He is riſen from the dead; ſo the laſt errour will be worſe than the firſt, verſe 64.

Pilat *ſaid unto them, Ye have a watch, go your way, make it as ſure as you can, verſ. 65.*

So they went, and made the Sepulcher ſure, ſealing the ſtone, and ſetting a watch, verſ. 66.

For

For thine instruction meditate { In the morning, on the Fathers / In the evening, on the Sonnes } rest from { Workes of Creation. / Workes of Redemption. }

For thy comfort, apply the benefits of both to thy self, which are { A holy rest here. / Everlasting & happy rest hereafter. }

For thy correction, reprove thy profaning *Gods* holy Sabbath, by { First, Worldly businesse. / Secondly, [illegible] all pleasures / Thirdly, Omitting holy duties. / Fourthly, performing them { Negligently. / Unwillingly. } }

Quicken thy { Preparation to holy duties by the Psalme. / Constancy in life and death by the Admonition. / Zeal, devotion, & resolution to dy by the prayer ensuing. }

The Hymne for *Saturday* Morning.

I Have remembred thy Name, O Lord, in the night ſeaſon, and have kept thy Law, Pſal. 119. 55.

I thought on my wayes, and turned my feet to thy teſtimonies, verſe 59.

I prevented the dawning of the morning, *and cryed; I hoped in thy Word, verſe* 147.

Heare my voyce according to thy loving kindneſſe, O Lord: quicken me according to thy judgements, verſ. 49.

Seven *times a day do I* praiſe *thee, according to thy righteous judgement, verſ.* 164.

Great peace have they that love thy Law, & nothing ſhall offend them, v. 165.

I have longed for thy ſalvation, O Lord; and thy Law is my delight, verſ. 174.

Deliver me, O Lord, from the wicked, which is a ſword of thine, Pſal. 17. 13.

From men which are thy hand, O Lord, from men of the world which have their portion in this life, and whoſe bellies thou filleſt with thy hid treaſures, ver. 14.

My heart is pained within me, and the terrors of death are fallen upon me, Pſal. 55. 4.

Fearefulneſſe and trembling are come upon me; and horrour hath overwhelmed me, verſ 5.

O that I had wings like a Dove, for then would I fly away, and be at reſt, *v.* 6.

I will haſten my eſcape from the windy ſtorme and tempeſt, ver. 8

An

Every faithfull ſervant of *God* will willingly and cheerfully depart out of this *Tabernacle of fleſh*, when *God* calleth him our of the body, if he ſet before his eyes

- 1 *God* his
  - 1 Decree
    - In generall, for all to dy
    - In ſpeciall, at ſuch an houre and moment.
  - 2
    - Faithfulneſſe — to keepe that which is committed to him.
    - Power.
- 2 *Chriſt* his
  - Taſting himſelf,
  - Conquering,
  - Diſ-arming,
  - Changing, in
    - Name.
    - Nature.

  } Death.
- 3 The Saints cheerfull departing, and deſire of death.
- 4 Our
  - 1 Comforts in death, from
    - 1 The aſſiſtance of the Spirit.
    - 2 FAITH.
    - 3 HOPE.
    - 4 LOVE.
    - 5 Teſtimonie of a good conſcience.
  - 2 Condition after death.
    - In body, which lieth at reſt, in hope of a joyful reſurrection in *God*
    - In ſoul, which immediately is carried into heaven, and enjoyeth her bliſſe.
    - In both, at the day of Judgement, when they ſhall be rewarded and crowned with eternall glory.

THE TEXTS.

Death is common to all men.

IN *Adam all die*, 1 Cor. 15. 22. It is appointed to men once to *die*, Heb. 9 27.

Death went over all, Rom. 5. 12

Man that is borne of a woman, is but of *few dayes*, Job 14. 1.

He commeth forth like a flower, and is *cut downe*; he flyeth away *as a ſhadow*, and continueth not, verſe 2.

Man dyeth and waſteth away, man giveth up the ghoſt, and where is he! verſ. 10.

When the breath of man goeth forth, he ſhall turne againe to his earth, and then all his thoughts periſh, Pſal. 146. 3.

Man lyeth downe and *riſeth not*, till the heavens be no more, Job 14. 12.

They ſhall *not be awaked*, nor *raiſed* out of their ſleep, verſ. 16.

Thou haſt made my dayes as it were a *ſpan* long, Pſal. 39. 6.

We are but as yeſterday; our dayes on earth are a *ſhadow*, Job 8. 9.

What

What man is he that liveth, and ſhall not *ſee death?* Pſ. 89. 48

All fleſh is *graſſe*, and the glory of it as the *flower*, 1 Pet. 1. 24.

As the *flower of graſſe* he ſhall *paſſe away*, Jam. 1. 10.

What is our *life?* it is a *Vapour*, that appeareth for a little time, and *vaniſheth* away, Jam. 4. 14.

Man his daies are *determined*; the *number* of his *moneths* are *with thee*; thou haſt appointed him his bounds, that he cannot paſſe, Job 14. 5.

The time and houre is by God prefixed.

Lord, let me know mine end, and the *number of my dayes*, Pſal. 39. 4.

I will *adde to thy* dayes fifteen yeeres, Iſa. 38. 5.

O teach us to *number our daies, that wee may apply our hearts unto wiſedome*, Pſa. 90. 12.

Whether we *dye* or live, we *are the Lords*, Rom. 14. 8.

The Lord is *faithfull*, who ſhall keepe you from evill, 2 Theſ. 3. 3.

God is an omnipotent and faithfull Creatour.

Commit the keeping of their ſoules to him, who is a *faithfull Creator*, 1 Pet. 4.19.

I know whom I have truſted, and I am perſwaded that he is *able to keepe* that which I have committed unto him againſt that day, 2 Tim. 1.12.

Chriſt himſelf died, and by death entred into his glory.

For this end *Chriſt dyed, and roſe*, and revived; that he might be Lord both of the living, and the *dead*, Rom. 14.9.

In that he *dyed*, he *dyed* to ſin once; but in that he liveth, he *liveth to God*, Rom. 6.10.

If we be *dead with* Chriſt, we beleeve that we ſhall alſo *live* with him, verſ. 8.

I was dead, and I am *alive*, and I *live* for ever; and I have the keyes of *death*, and of hell, Rev. 1.18.

I am the reſurrection, and the *life*; He that beleeveth in me, though he were *dead*, yet ſhall he *live*, John 11.25.

And deſtroied death.

Chriſt hath aboliſhed *death*, and brought *life* and immortality to

to light by the Goſpel, 2 Tim. 1.10.

Death is ſwallowed up into victory, 1 Cor. 15.54.

O *death*, where is thy ſting? O *grave*, where is thy victorie? verſ. 55.

The ſting of *death* is ſin, and the ſtrength of ſinne is the Law, verſ. 56.

But thanks be to God, who hath given us victorie through our Lord *Jeſus Chriſt*, verſ. 57.

He alſo took part of the ſame, that through *death* he might *deſtroy him* that had the power of *death*, even the devill; Heb. 2.14. — And changed it.

Our friend *Lazarus ſleepeth*, John 11.11. — In name.

And when he had thus ſpoken, he fell *aſleep*, Acts 7.60.

And many are fallen *aſleep*, 1 Cor. 11.30.

Which are *aſleep* in Chriſt, 1 Cor. 15.18.

Chriſt is riſen from the *dead*, the firſt fruits of them that *ſleep*, v. 20. — In nature.

Chriſt

Of a losse it is made a gaine.

Christ to me is *life*, and to *dye* is *gaine*, Phil. 1. 21.

Whosoever *loseth his life* for my sake, shall *save it*, Mat. 8. 35.

Of a curse, a blessing, and a discharge from labour.

Blessed are the *dead* which *dye* in the Lord, *Rev.* 14. 13.

For they *rest* from their *labours*, vers. 16.

There remaineth a *rest* for the people of *God*, Heb. 4. 9.

Sorrow.

God shall *wipe away* all *teares* from their eyes, *Rev.* 7. 17. & ver. 21. 4.

They shall *hunger* no more, nor *thirst* no more, neither shall the *Sun* light *on them*, nor any *heate*, *Rev.* 7. 16.

Sinne.

He that is *dead*, is free from *sin*, *Rom.* 6. 7.

We looke for a new heaven, in which dwelleth *righteousnesse*, 2 Pet. 3. 13.

Freedome from evill company.

And there shall in no wise enter *any thing* that *defileth*, neither whatsoever *worketh abomination*, or maketh a lye, *Rev.* 21. 27

For, *without* shall be dogs, and sorcerers, and whoremongers,

gers, and murtherers, and idolaters, and whosoever loveth or maketh a lie, Rev. 22.15.

The creature shall be *delivered* from *bondage*, *Rom.* 8.21. — Bondage.

His (the *tempters*) place was no more found, *Rev.* 12.8. — Temptation.

Your *joy* shall no man take away from you, *John* 16. 22. — Feare.

Lord, now *lettest* thou thy servant depart in peace, according to thy Word, *Luk.* 2.29. — The Saints desire death.

I *desire* to be *dissolved*, and to be with Christ, for that is best of all, Phil. 1.23.

For we know, that if the house of this earthly Tabernacle were *dissolved*, we should have a *building of God*, an *house* not made with hands, but *eternall* in the heavens, 2 Cor. 5.1.

For in this we groan *earnestly*, *desiring* to be clothed upon with our house which is from heaven, vers. 2.

We are *willing*, rather *to be absent* from the body, and present with the Lord, vers. 8. — They are comforted in death by Faith.

So

So God loved the world, that he gave his onely begotten Son, that *whosoever beleeveth* in him should *not perish*, but have *everlasting life*, John 3.16.

He that *beleeveth* on him, is not condemned, vers. 18.

Faith is the *substance* of things hoped for; and the *evidence* of things not seene, Heb. 11.1.

There is no *condemnation* to them that are in *Christ Jesus*, *Rom.* 8.1.

I am perswaded, that neither life, nor death, &c. shall be able to *separate* us from the *love of God*, which is in Christ Jesus our Lord, ver. ult.

By Love.

We know, that we are passed from death to *life*, because we *love* the brethren, 1 *John* 3.14.

Our conversation is in heaven, from whence we *look* for the Saviour, even the Lord Jesus Christ, *Phil.* 3.20.

By Hope.

Hope maketh not ashamed, *Rom.* 5.5.

If we *hope* for that we see not, then

then do we with patience waite for it, Rom. 8.25.

Rejoyce in *hope*, Rom. 12.12.

I would not have you ignorant concerning them which are fallen asleep, that ye sorrow not as they which have no *hope*, 1 Thes. 4.13.

We desire that every one of you do shew the same diligence, to the *full assurance* of hope to the end, Heb. 6.11.

Let us hold fast the profession of our *hope* unto the end, for he is *faithfull that promiseth*, Heb. 10.23.

Which *hope* we have as an anchor of the soule, both sure and stedfast; and which entreth to that within the vaile, Heb. 6.19.

By a good conscience.

A good conscience is a continuall feast, Prov. 15.15.

For our rejoycing is this; the testimony of a *good conscience*, 2 Cor. 1.12.

We trust we have a *good conscience* in all things, Heb. 13.18.

If our hearts condemn us not, we

we have *confidence* towards God, 1 John 3.21.

The body resteth in hope of a glorious resurrection.

Who shall *change our* vile bodies, and make them *like* unto his *glorious body*, Phil. 3.21. See 1 Cor. 15. entire.

If we beleeve that *Jesus Christ* was *dead*, and is *risen*; even so them which are *asleep* in *Jesus*, *GOD* shall *bring with him*, 1 Thes. 4.14.

But ye are come to Mount Sion, and to the Citie of the living God, the heavenly Jerusalem, *Heb.* 12.22.

To the generall assembly and Church of the first-borne, and to God the Judge of all, and to the spirits of just men made perfect, vers. 23.

The soule immediately enjoyeth blisse.

The begger dyed, and was *carried* into *Abrahams bosome*, Luke 16.22.

This day shalt thou be with me in *Paradise*, Luke 23.43.

We know, that if our earthly tabernacle be dissolved, we have a building not made with hands,

eternall,

eternall in the heavens, 2 Cor. 5. 1.

We would not be uncloathed, but cloathed upon; that immortality may be *swallowed up of life*, verse 4.

While we are at home in the body, we are absent from the Lord, vers. 6.

We are confident, that when we are *absent from the body*, we are present with the Lord, vers 8. *vid. supra, Phil.* 1. I desire to be dissolved, and to *be with Christ*.

There is layd up for me a *crown* of righteousnesse, which the righteous Judge shall give me at *that day*, and not to me onely, but to all that looke for his comming, 2 Tim. 4. 8.

Body and soul shall be crowned at the last day.

Then we which are alive and remaine, shall be *caught up together* with them in the clouds, to meet the Lord in the ayre; so shall we be alwayes with the Lord, 1 Thes. 4. 17.

Then the righteous shall *shine*, as the Sunne in the Kingdome of my Father, Mat. 13. 43.

THE

THE PRAYER FOR *Saturday Morning*;

Composed of

{ Petitions ſutable to the *reſt* of the Father, and the Sonne on this day.
Motives to a Chriſtian reſolution, willingly to leave this world, and aſpire to a better; agreeable to the precedent Exhortation.

ALmighty *Creator of heaven and earth*, and all things therein; who this day *reſtedſt* from all thy works, and bleſſedſt it: grant to me (after the painfull labours and travels of this life are ended) a ſweet, bleſſed, and comfortable *reſt* with thee in heaven; where I may keepe a continuall Sabbath, hold a *perpetuall* feaſt, ſing an *everlaſting* ſong, *weare an incorruptible* crown, poſſeſſe an *eternall* inheritance, and *fully enjoy* thee in all things, & all things in thee, in endleſſe quietneſſe, *joy*, *content*, and *reſt*. This *reſt*

is

is the marke at which all my desires ayme; this is the *price* for which all my endevours runne; this is the haven to which (by the gales of thy spirit) my Christian course drives. For in this *rest*, there is perfect *tranquillity*; and in this *tranquillity*, *contentment*; and in this *contentment*, *joy and pleasure*; and in this *joy and pleasure*, *variety*; and in this *variety*, *security*; and in this *security*, *eternity*. This is the end without end, to which all my labours in thy service, and sufferings for thee through my whole life, tend unto. Here I have labour without *rest*, there shall be *rest* without labour; here perturbations without *tranquillity*, there *tranquillity* without perturbation; here desire without content, there content without desire; here paine and sorrowes without sincere pleasures and joy, there joyes and pleasures without all paine and sorrowes; here satietie of delights without variety,

varietie, there variety without ſatietie; here feare without ſafetie, there ſafety without feare; here a ſudden end without joy, there joyes without end. Wherefore I beſeech thee, heavenly Father, looſen my deſires and affections from the things that are below, and knit them to the *things that are above.* Breake and diſſolve the unlawfull contract betweene my ſoule and the creatures, and *marrie her to thee in righteouſneſſe.* Breed in me more and more the loathing of the forbidden fruit, and a longging for the fruits *of the tree of life.* Let me not leane upon the *reedes of Ægypt* which will break under me, and the ſplinters run into my body. Let me not repoſe my ſelfe under *Jona's* worme-eaten *gourd*, but the ſolid wood of Chriſts Croſſe. Let me not *ſet up my reſt on this ſide of Jordan*, but paſſe over into the *celeſtiall Canaan.* And becauſe death is the narrow paſſage betweene

tweene this life and the life to come, let me not ſo much feare this *cut* as I do; for on this ſide, I leave labour, ſorrow, ſinne, ſhame, vexation, anxiety, paine, and mortality: and on the other ſide, I find *reſt*, righteouſneſſe, glory, contentment, pleaſure, and immortality. It is but a ſhort paſſage, and my Saviour hath made it ſafe. All thy Saints either have, or ſhall paſſe it over. I loſe nothing in this paſſage; my ſoule is preſently tranſported, and though my body ſtay a while here, yet it ſhall follow in due time. And no ſooner this darke world, and the ſhadow of it, goes out of ſight, but the glorious light of heaven ſhineth upon me; I ſee *ſtreets of gold, and gates of pearle, and foundations garniſhed with all ſorts of precious ſtones*. I ſhall behold thee the Father in thy Majeſty, Chriſt thy Sonne in his glory, the Spirit in his ſanctity, the Arch-angels and Angels in their excellency, and the Saints in

in their felicity. I ſhall then *hunger no more*, I ſhal *labour no more*, I ſhall *travell no more*, I ſhall *feare no more*, I ſhall *grieve no more*, I ſhall *deſire no more*. I ſhall need no more any houſe; for the heaven and heaven of heavens ſhall be my *habitation*: nor Temple, for *God* ſhall be my *Temple*: nor *light*, for the *Lamb ſhall be my light*. O Lord, let the hope and expectation of this everlaſting *reſt* and happineſſe ſweeten all my labours, and eaſe my torments, and mitigate my ſorrowes, and comfort my heart, that I faile not in my labours, nor faint in my travells, nor ſinke under my burdens, nor fall under my croſſes, nor die for ſorrow of my wounds received in thy *battells*, but hold on cheerfully, ſtrenuouſly, and valiantly, till I arrive at the *land of promiſe*, and there receive the *lot of mine inheritance with the Saints in light*, So be it. *Amen*.

The

The close out of Scripture.

The Peace of God which passeth all understanding, preserve my heart and minde through Jesus Christ, Phil. 4. 7.

The Devotion for *Saturday* Evening.

THE HYMNE.

I Will blesse the Lord at all times, his praise shall be in my mouth continually, Psalm. 34. 1.

O how great is thy goodnesse, which thou hast layd up for them that fear thee! which thou hast wrought for them that trust in thee before the sons of men! Psal. 31. 19.

Blessed be the Lord, for he hath shewed me marvellous kindnesse, vers. 21.

Blessed be the Lord, who daily loadeth us with benefits, even the God *of our salvation*, Psal. 68. 19.

What shall I render to the Lord for all his benefits? Psal. 116. 12.

O love the Lord all ye his Saints, for the Lord preserveth the faithfull, and plenteously rewardeth the proud doer, Psa. 31. 23.

Behold, the eye of the Lord is upon them that feare him, and upon them that hope in his mercy, Psa. 33. 18.

To deliver their soule from death, and to keepe them alive in famine, vers.19.

Though ye have layen among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold, Psal.68.13.

Many are the afflictions of the righteous, but the Lord deliverth him out of them all, Psalm.34.19.

He keepeth all his bones, so that not one of them is broken, verse 20.

Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I will yet praise him, who is the helpe of my countenance, and my God, Psal.42.11.

An

An Admonition for *Saturday* Evening; being an Exhortation to perseverance, *the twelfth Beatitude.*

All that expect the reward of Piety, must strive & pray for *perseverance*, & abhor & shun falling away from grace, because in Scripture

- The one is
  - Commanded by *God.*
  - Commended in his Saints.
  - Encouraged unto by promises, of
    - Certaine reward.
    - Salvation.
    - Assured comfort.
    - An incorruptible crowne of glory.
- The other is
  - Vehemently disswaded.
  - Severely censured.
  - Dreadfully threatned.
  - Eternally punished.

THE TEXTS.

Precepts for perſeverance

WAtch ye therefore, and *pray continually*, Luke 21.36.

Continue ye in love, Joh.15.9.

Take heed to thy ſelfe, and to thy doctrine; *continue* in them, 1 Tim.4.16.

But *continue* thou in the things which thou haſt learned, and haſt been aſſured of, 2 Tim.3.14.

Let us *hold faſt* our profeſſion, *Heb.*4.14.

Hold faſt till I come, *Rev.*2.25.

Rejoycing in hope, patient in tribulation, *continuing* inſtant in prayer, *Rom.*12.12.

Dearely beloved and longed for, my joy and crowne, *ſtand faſt in the* Lord, Phil.4.1.

Paul and *Barnabas* perſwaded them to *continue* in the grace of *God*, Acts 13.43.

Confirming the ſoules of the Diſciples, and exhorting them, to *continue* in faith, Act.14.22.

But ye Brethren, be *not weary*

in

in well doing, 2 Thes. 3. 13.

Let brotherly love *continue*, Heb. 13. 1.

Stand fast in one Spirit, with one minde, striving together for the faith of the Gospel, *Phil.* 1. 27

Therefore, my Brethren, be ye *stedfast and unmoveable, alwaies abounding* in the worke of the Lord, 1 *Cor.* 15. 58.

Watch ye, *stand fast* in the faith, acquit you like men, 1 *Cor.* 16. 13

Stand fast therefore in the libertie wherewith Christ hath made us free, *Gal.* 5. 1.

Wherefore, take unto you the whole Armour of *God*, that ye may be able to *stand* in the evill day: and having done all, *stand fast*, Ephes. 6. 13.

Brethren, *stand fast*: hold the traditions which ye have been taught, 2 Thes. 2. 15.

Be sober, be vigilant, because your adversary, the *Divell*, as a roaring Lion, walketh about seeking whom he may devoure, 1 *Pet.* 5. 8.

Whom reſiſt *ſtedfaſt* in the faith, verſ. 9.

Ye therefore, ſeeing ye know theſe things, beware leſt ye alſo being led away with the errour of the wicked, fall from your owne *ſtedfaſtneſſe*, 2 Pet. 3. 17.

He ſpake a Parable, that we ought *alwayes* to pray, and *not to faint*, Luke 18. 1.

Examples. Shall not God avenge his Eleſt which cry unto him day and night, though he beare long with them, verſ. 7.

Abraham. *He*, after he had *patiently endured*, obtained the promiſe, Heb. 6. 15.

David. O Lord God of my ſalvation, I have *cryed day and night* before thee, Pſal. 88. 1.

I have *called daily* upon thee; I have ſtretched forth my hands unto thee, verſ. 9.

Daniel. He kneeled upon his knees, and prayed three *times* a day, Dan. 6. 10.

The blinde man. And they which went before, rebuked the *blinde man*, that he ſhould

ſhould hold his peace; but he cryed ſo *much the more*, Son of David have mercy on me, Luke 18. 39.

And behold, a *woman of Canaan cryed* unto him, ſaying, Have mercy on me, &c. Mat. 15. 22. The Canaanitiſh woman.

But he anſwered her not a word; and his diſciples beſought him, ſaying, Send her away, for ſhe *cryeth* after us, verſ. 23.

He anſwered, I am not ſent, but unto the loſt ſheepe of the houſe of Iſrael, verſ. 24.

Then came ſhe, and worſhipped, ſaying, Lord helpe me, verſ. 25.

But he anſwered, it is not meete to take the childrens bread, and caſt it unto the dogs verſ. 26.

And ſhe ſaid, Truth Lord; yet the dogges eate the crummes which fall from their Maſters table, verſ. 27.

Then Jeſus ſaid, Woman be it to thee as thou wilt, verſ. 28.

Ye are they which have *continued*, The Apoſtles.

tinued with me in my temptations, *Luke* 22.28.

The Virgin Mary.

These all continued with one accord in prayer and supplications, with *Mary* the Mother of Jesus, *Acts* 1.14.

We will give our selves *continually* to pray, &c. *Act.* 6.4.

There were added to them about *three thousand soules, &c.* Acts 2.41.

Peters converts.

And they *continued stedfastly* in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, vers. 42.

Paul.

By the space of three yeares *I ceased not* to warne every one night and day with teares, *Acts* 20.31.

Since the day we heard, we *ceased* not to pray for you, *Col.* 1.9

For this cause, we thanke God *without ceasing*, 1 Thes. 2.13

Cornelius.

There was a certaine man in Cesarea, called *Cornelius*, a Centurion of the band, called the Italian band, *Acts* 10.1.

A devout man, which gave much

much almes to the people, and prayed to God *alwayes*, Act. 10.2

And the *foure beasts* had each of them six wings upon them, and they were full of eyes within, and they *ceased* not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, *Rev.* 4.8.

The beasts full of eyes.

I declare unto you the Gospel which ye have received, and wherein ye stand, or *continue*, 1 Cor. 15.1.

The Corinthians.

Then said Jesus to those Jewes that beleeved on him, If ye *continue* in my word, then are ye *indeed my Disciples*, John 8.31.

Whoso looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetfull hearer, but a doer; shall be *blessed* in his deed, Jam. 1.25.

Continuance a note of truth.

They went out from us, but they were not of us; for, if they had been of us, they would no doubt have *continued* with us, 1 *John* 2.19.

Whosoever *abideth* not in the

doctrine of Christ, hath not God, 2 John 9.

So *runne* that ye may *obtaine*, 1 Cor. 9. 26.

Hath certaine promises of reward.

Let us not be wearie in well doing; for in due season we shall reap, if we *faint not*, Gal. 6. 9.

Hold that thou hast, that no man take *thy crowne*, Revel. 3. 11.

For we are made *partakers of Christ*, if we hold the beginning of our confidence *stedfast* to the end, *Heb.* 3. 14.

Of salvation.

He that *endureth* to the *end* shall be *saved*, Mat. 10. 22.

Continue therein; for in doing this thou shalt save thy selfe, and them that heare thee, 1 *Tim.* 4. 16.

Work out your *salvation* with feare and trembling, *Phil.* 2. 12.

Comfortable assurance

Shew the same diligence to the full *assurance* of hope to the *end*, Heb. 6. 11.

To him that *overcommeth* I will *give* to eate of the tree of life, which is in the middest of the

the Garden of *God*, Revel. 2.7.

Let us *labour* therefore to enter into that *reſt*, leſt any man fall after that ſame example, *Heb.* 4.11.

Let us feare, leſt a promiſe being left us of entring into his *reſt*, any of you ſhould ſeeme to come ſhort of it, *Heb.* 4.1.

Ye have *continued* with me, &c. Luke 22.28.

And I appoint unto you a *Kingdome*, as my Father hath appointed unto me, verſ. 29.

Be *faithfull* unto death, and I will give thee the *Crowne of life*, Rev. 2.10. A Crowne of life.

I have fought a good fight, I have finiſhed my courſe, &c. 2 Tim. 4.7.

Henceforth there is layd up for me a *crowne of righteouſneſſe*, which the Lord, the righteous Judge, ſhall give me at that day; and not to me only, but to them alſo that love his appearing, v. 8.

Take heed, leſt there be in any of you an evill heart of unbeliefe, Apoſtacie and back-ſliding vehemently diſſwaded.

in *departing away from* the living *God*, Heb. 3.12.

If after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour *Jesus Christ*, they are againe intangled therein, and overcome; the *later end is worse* than the beginning, 2 Pet. 2.20.

Severely censured.

For, it had been better for them *never to have knowne* the way of righteousnesse, than after they have knowne it, to *turn from* the holy Commandement delivered unto them, vers. 21.

But it happened unto them according to the true Proverbe; The *Dog* is turned to his *vomit* againe, and the *Sow* that was washed, to her *wallowing in the mire*, verse 22.

When the uncleane spirit is gone out of a man, &c. *Mat.* 12. 43.

Fearefully threatned.

He taketh to himselfe seven other spirits, and they dwell there, and the last state of that man is *worse than* the first, v. 45.

Let

Let him that *ſtandeth*, take heed *leſt* he fall, 1 *Cor.* 10.12.

Are ye ſo fooliſh, having *begun in* the Spirit, are ye now made *perfect* with the fleſh? *Gal.* 3.3.

Have ye ſuffered ſo many things *in vaine?* if it be yet in vaine? verſ. 4. — With loſſe of reward.

Caſt *not away therefore* your confidence, which hath great recompence of reward, *Heb.* 10.35.

If any *withdraw* himſelfe, my ſoule ſhall have no pleaſure in him, verſ. 38. — Of Gods favour.

We are not of them which *draw back* unto *perdition*, ve. 39.

In the later dayes ſome ſhall depart from the faith, 1 Tim. 4.2.

Having their *conſcience ſeared with a hot yron*, verſe 2. — With a reprobate ſenſe.

Holding faith and a good conſcience, which ſome having put away, concerning faith *have made ſhipwracke*, 1 Tim. 1.19. — Infamy.

Of whom is *Hymeneus*, and *Alexander*, whom I have *delivered to Satan*, verſ. 20. — Excommunication.

Having *forſaken* the right way, they

they are *gone aſtray*, following the wayes of of *Balaam* the ſon of *Bozor*, *&c.* 2 Pet. 2. 15.

But when the righteous *turneth away* from his righteouſnes, and committeth iniquity, &c. all the righteouſneſſe that he hath done ſhall not be *mentioned*; in his treſpaſſe that he treſpaſſeth, & in his ſin that he hath ſinned, in them ſhall he *die*, Ezek. 18. 24.

Death.

It is impoſſible for thoſe who were *once enlightned*, and have *taſted* the heavenly gift, and were made *partakers* of the Holy Ghoſt, *Heb.* 6. 4.

Eternally puniſhed.

If they ſhall *fall away*, to *renew them to repentance*, *&c. v.* 6.

The Angels which *kept not* their firſt eſtate, he hath reſerved in everlaſting chaines under darkneſſe unto the *judgement of the great day*, Jude 6.

THE

THE PRAYER FOR *Saturday Evening*;

Compoſed of

{ Petitions ſutable to the Reſt of Chriſt in the grave.
Motives to perſeverance, agreeable to the precedent Exhortation.

I Bleſſe and magnifie thy glorious Majeſty, Wiſedome, and Omnipotency, O Lord, *high poſſeſſor of heaven and earth*, as for all thy wonderful works in the ſix dayes, ſo alſo for thy holy *reſt* on this day, whereby thou aſſureſt me of eternall reſt in heaven. And I beſeech thee of thy goodneſſe, which anſwereth thy greatneſſe, to diſtill the dew of thy bleſſings, as upon my daily labours, ſo upon my *reſt* in the night; that it may recover my ſpirits, and refreſh my faculties, and repaire my ſtrength, and put me in minde of that comfortable *reſt* which they enjoy, who lie in

in the bosome of *Abraham*, and *sleep in Jesus*, who this day lay in his Sepulcher, yet *saw there no corruption*. For thy promise thou madest good, *not to leave his soul in hell, nor to suffer thine holy One to see corruption*. O Lord, I entirely desire thee to *burie* all my sins, especially those which this day and weeke hath added to the totall summe, in his grave; and teach me by it to *bury* in the pit of eternall oblivion, not onely my brethrens trespasses against me, but also all those sinnefull baits, which have heretofore allured me to any kinde of vicious lewdnes. Grant, that I may more and more feele the power, as of *Christs death* in the mortification of my fleshly members, so of his buriall in the conquering of the horror of the grave. For as thou hast threatned *death*, saying, *O death, I will be thy death*; so thou hast threatned the *grave* also, saying, *O grave, or corruption, I will be thy corruption, or destruction.*

ction. And, *what though my flesh be consumed to bones, yet thy spirit blowing on dead bones can revive them, & couple them again with sinnews, & clothe them with flesh.* What though these bones be resolved into dust, yet thou which *madest my body of nothing*, canst as easily restore it, and reare it out of that which is as little, or next neighbour to nothing. Thou, which *raisedst* thy Sonne from death, shalt *raise* and *change my vile body, and make it like unto his glorious body, by that power whereby thou art able to subdue all things unto thy self.* Make my heart, hewen out of a harder rock than thy Sonnes Sepulcher was, a fit receptacle, not for dead, but for living *Jesus.* As that *Sepulcher* never received any but Jesus; so let my heart entertaine nothing but thee. Make me a *pure* and a chast soul, that as thy *Sonne* was borne of a Virgins wombe, and lay buried in a Virgin tombe: so he may abide in my

my Virgin and undefiled ſoule. Remove the *heavieſt ſtone* from my heart, as thou didſt that *great ſtone* from his *Sepulchre*. As he never returned to his *Sepulchre* after he came out of it; ſo grant, that when thou haſt perfectly raiſed me out of the *grave of ſin*, I may never returne to it againe. And as he kept *Sabbath* in his grave, and obſerved thy ſtatutes in life and in death, and *fulfilled all righteouſneſſe*: ſo grant, I may both in life and death accompliſh thy holy Will. And, as he never reſted till he had cryed out, *All is finiſhed*: ſo grant that I may not be *weary of wel-doing*, nor give over my heavenly race of godlineſſe, till I may ſay, *It is finiſhed*. Endue me with *power from above*, & gird about me *thy whole armour*, that I may *fight a good fight againſt the world, the fleſh, and the devill, and finiſh my courſe* in the full diſcharge of my calling, and *keepe* the faith *to* the end; and in the end *receive that*

incor-

incorruptible crowne of glorie, which the righteous Judge will give to all that love his ſecond comming. And behold, he commeth in the clouds, and all eyes ſhall ſee him, even they that nayled him; and all kindreds of the earth ſhall mourne before him, yea, and Amen. So be it.

The cloſe out of Scripture.

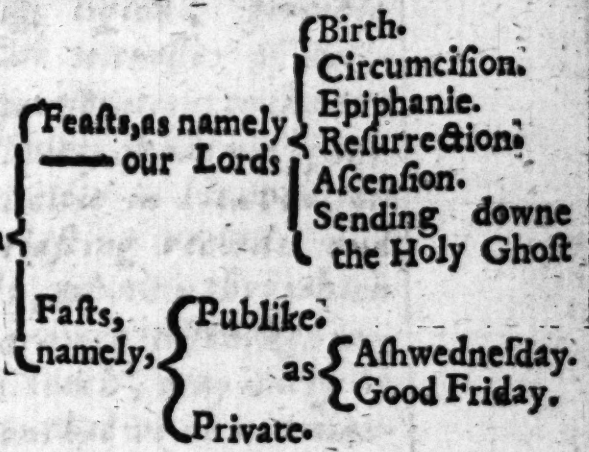
Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy wills ſake they are and have been created, Rev. 4. 11.

Worthy is the Lambe that was killed to receive power, and riches, and wiſedome, & ſtrength, and honour, and glory, and praiſe, Rev. 5. 12.

THE PRACTICE OF EXTRAORDINARIE DEVOTION.

PART. 2. SUPPART. 2.

In the Religious obſervation



By *Daniel Featley*, D. in Divinity.

LONDON,
Printed by *Robert Young*, for *Nicolas Bourne*, and are to be ſold at his ſhop, at the South-Entrance of the Royall Exchange. 1639.

THE PRACTICE OF EXTRAORDINARIE DEVOTION.

PART. 2. SUPPLEMENT. 2.

In the Religious observation

of Christian { Parts, Passion, Death, Resurrection, Ascension, Sending downe the Holy Ghost } of our Lord { Publike, as Private. } Fasts, Humbly { Abowe-mentioned, Good Friday.

By Daniel Feately, D. in Divinity.

LONDON,
Printed by Robert Young, for Nicholas Bourne, and are to be sold at his shop, at the South-Entrance of the Royall Exchange. 1629.

OF Christian Feasts.

Feasts are the splendor and outward dignity of our Religion, forcible witnesses of antient truth, provocations to the exercise of all piety, shadowes of our endlesse felicitie in Heaven, on earth everlasting records and memorialls, wherein they which cannot be drawne to hearken unto that we teach, may onely by looking upon that we do in a manner reade whatsoever we beleeve. Thus the renowned Author of Eccleſiasticall politie gildes over the Rubricks of our Church Kalender. And it seemes strange to me, that any religiously devoted persons should goe about to deface, much more utterly to expunge

Hooker Eccleſiast. politie, lib. 5. pag. 204.

punge them out of all bookes of common Prayer and publike Devotion. For Fasts on set dayes, I lesse marvell that many listen not to the Church-cómands, because, *Venter non habet aures*, *The bellie hath no eares*; especially to heare any plea against it self. But I see no reason why any should distaste Feasts, dedicated as well to charity as piety: which were thought so necessary to the service of God, and solace of men, so agreeable to policie and religion, so convenient for the reviving of the soule, and refreshing of the body: that Religion in all ages hath rather been glutted with superfluous Festivals, than famished for want of necessary. Yet not onely the Anabaptists generally beyond the Seas, but some also among us, otherwise of untainted beliefe; who, I perswade my selfe, keepe many private Feasts in their conscience, make scruple to observe publike Feasts prescribed by the Church.

They

They hold it superstition, to place holinesse in times and seasons; *Judaisme*, to keepe strictly set dayes, especially of Easter and Pentecost; *Popery*, to honour Saints with Festivals; and *wilworship*, to ordaine any thing in the service of God, without precise warrant from the Word.

1. To wipe away the first aspersion; Holinesse is twofold, inward and inherent, outward and relative. Times and seasons have no inherent holinesse in them, no more than places; yet certaine times and places are denominated *holy*, by reason of holy actions done in or upon them by God or man. God sanctifieth times and places, either by precept, or by particular presence, or speciall worke. Man sanctifieth them, either by dedication of them to divine service, or by celebrating divine service in or on them. As Gods particular presence makes the place an holy Temple, so his speciall work on

on the day makes the day a Feast. As *Moses* speaketh of a place by particular designation; *This place where thou standest, is Holy ground,* Gods presence made it so: In like manner *David* of one day in the yeare, *This is the day which the Lord hath made, let us rejoyce, and be glad in it.* Gods extraordinary worke leaves a kind of impression upon time, as his presence doth upon place; whereof man taking speciall notice expresseth his thankfulnesse to God for them both, by consecrating both unto him; the one for the place, the other for the time of peculiar worship. To deny them therefore outward or relative Holinesse, is prophaneness: as on the contrary, to ascribe unto them inward or inherent Holinesse, is superstition: religious Devotion holdeth the path of Gods Commandements, neither declining on the left hand to prophaneness, nor on the right to superstition.

Exod. 3.5.

Psal. 118. 24.

2 Ano-

2 Another blot cast upon the Rubricks, by the enemies to Christian Festivities, is an imputation of Judaisme or Gentilisme, reproved by Saint *Paul* in his Epistle to the Romanes [*One man esteemeth one day above another, another esteemes every day alike: let every man be fully perswaded in his own mind.*] And to the Galathians, [*Ye observe dayes and times, and moneths and yeares; I am afraid of you, lest I have bestowed on you labour in vaine.*] And to the Colossians, [*Let no man therefore judge you in meat or in drink, or in respect of an Holy-day, or of the new Moones, or of the Sabbath day.*] Col. 1. 16.

Rom. 14. 5, 6.

Gal. 4. 10.

These Texts of Scripture have bin heretofore seriously thought upon by the antient Fathers, and so interpreted by them, that they make strongly against the Jewish and Gentile Festivities, but no way against the Christian. * *Tertullian* saith, *Galaticamur plane, &c. We manifestly*

* Tertul lib. adversus Psychica. 14. Si omnem in totum devotionem temporum & dierum, & mensium, & annorum erasit Apostolus, cur pascha celebramus annuo circulo in mense primo? cur quinquagintà exinde diebus in omni exultatione decurrimus.

fall into the errours of the Galatians, if we are obſervers of Jewiſh Ceremonies, and Legall ſolemnities; for theſe the Apoſtle forbiddeth, reſtraining the continuance of the Old Teſtament, buried in Chriſt. For, if we are a new Creature in Chriſt, our ſolemnities alſo ought to be new. Or if (as ſome will have it) the Apoſtle abſolutely razeth out all devotion of times and dayes, and moneths and yeares; why doe we keepe Eaſter every yeare in the firſt moneth? why fifty dayes after doe we celebrate a Feaſt in all exultation? Saint * *Ambroſe* conceiveth the Apoſtle to bend his diſcourſe againſt the ſuperſtition of the Gentiles. *They obſerve dayes, who ſay, To morrow we muſt not take a journey, or after to morrow no work may be begun. They obſerve moneths, who mark the age of the Moone, ſaying, The ſeventh Moone a man muſt not build, the ninth he muſt not hire a new ſervant, for he will be*

* Ambroſ. Cõment. in Epiſtol. ad Galat. Dies obſervãt, qui dicunt, craſtino proficiſcendum non eſt, &c. hi c lunt menſes, qui curſus Lunæ perſcrutantur, dicentes, ſeptima Luna ſtrumenta confici non debent, &c. Tempora ſic obſervant; cum dicunt, hodie veris initium eſt, feſtivitas eſt, poſt cras Vulcanalia ſunt, &c.

be unluckie. They observe times, who say, To day is the beginning of the Spring, it is a Festivity, after to morrow are the feasts of Vulcan, &c. S. *Austin* imagineth the Apostles reprehension to be, as it were, a two edged sword cutting off on the one side the heathenish superstitions; and on the other side, the Jewish carnall rites and observations, abrogated by the comming of Christ. *The errour of the Gentiles is most notorious, wherby they observe daies, and moneths, and yeares, noted by the Astrologers & Chaldeans for good and bad dayes: but peradventure*, saith he, *we need not understand this place of the error of the Gentiles, but of them against whom he disputes, to wit, the Jewes. For the Jewes also servilely keep dayes, & moneths, and yeares, and times, in the carnall observation of the Sabbath, and new Moone, and the seventh yeare: which because they were shadowes of future things; now,*

S. Augustin. Comment. in Epistol. ad Gal.

Christ being come, are superfluous and superstitious. In summe we answer, first, that the Apostle forbids the Jewish and Heathenish Feasts, but not the Christian. To keepe any Feasts dedicated to a false god, is Idolatrie. To keepe any of those Feasts, which were sometimes appointed by God himselfe, and dedicated to his honour, yet with a reference to the comming of the Messias, as figures and shadowes thereof: to observe, I say, any such Feasts now in the time of the Gospel, is superstitious. For the body being come, the shadowes ought to vanish. As we are forbidden to keepe the solemnities of the old Law, so also to celebrate the Sacraments thereof; *The priesthood being changed, the Law is also changed*: yet may we and ought we to celebrate the Sacraments of the new Law; and why not also the Christian Festivities, dedicated to the memory of the chiefe actions and passions of

Heb. 7. 12.

of our Saviour, *that in future times they might not be forgotten?* nor so great benefits of God conferred upon his Church by them, slip out of our mindes? Saint *Peter* and Saint *John*, and their Disciples, kept Easter differently; the one on the precise fourteenth day of the Moone; the other, alwayes on the Lords Day: yet both kept the Feast; which certainly they would not have done, if Christian Religion or libertie could not consist with the observation of Christian Feasts.

Aug. de Civit. Dei lib. 10. cap 4. Ne volumine temporum ingrata obrepat oblivio: Ei beneficiorum ejus, solennitatibus, festis & diebus statutis dicamus sacramusque memoriam. *Hieron. Catalog. viror. illust.*

2 We answer, that the blessed Apostle in the Texts above alledged, forbiddeth Christians to make scruple of conscience themselves, or uncharitably to censure any other in regard of the keeping or not keeping daies. Herein they may use their Christian liberty, so it be without scandall to their weake brethren, and offence to the Church wherein they live: whose landable cu-

ſtome, & juſtifiable conſtitutions in things of this nature eſpecially ought to be kept and obeyed.

3 It is abſolutely unlawfull, and by the Apoſtle prohibited, to celebrate any feſtivity, either after the manner of the Gentiles, by profane ſports and plaies; or after the Jewiſh manner, by legall Sacrifices and Ceremonies.

Our Church neither obſerveth any Jewiſh or Heatheniſh Feaſt, nor any Chriſtian Feaſt after a Jewiſh or Heatheniſh manner, nor upon any ſuch ground, as either the one or the other pretendeth. Howſoever we retaine the names of Paſſeover and Pentecoſt, yet our Paſſeover and Pentecoſt have no more affinity with the Jewiſh Paſſeover and Pentecoſt, than *Simon Peter* hath with *Simon Magus*, or *Philip* the Apoſtle with *Philip* King of *Macedon*, as every catechized child knoweth among us; and the booke of Common Prayer, in the Epiſtle, Goſpel, Pſalmes, and

Col-

Collects appointed for those Feasts, sufficienty declare to any that hath an eye to reade, or an eare to heare.

A third exception, and that a capitall one, if true, is, That our Feasts savour of Romish superstition, whereof they are a *gaudy Relique*. This exception, if it might be with some colour and shew taken against our Festivalls, yet surely it no way lyeth against our Lords Feasts; whose glorious worke in the redemption of mankinde cannot be too highly extolled, too often remembred, too thankfully acknowledged, nor too religiously celebrated. And at these high Feasts, only dedicated to the honour of our Redeemer, and everlasting memory of the chief mysteries of our faith, my Hand-Maid attends on her Mistresse at her Devotion. Other Feasts she keepeth also, but in a different manner: On these that take their name from some principall action or Passion of our

Saviour, all the Devotion is done to him whoſe name the Feaſt beareth, but on the other which are called by the name of ſome Saint, Martyr, Evangeliſt, or Apoſtle (I except not the bleſſed Virgin, and the Archangels daies) no religious devotion or worſhip is performed to the creature, whoſe name the day carrieth; but to their and our Lord, whoſe ſpeciall benefits derived to his Chuich by thoſe golden conduits of his bountie and grace, are upon ſuch anniverſarie ſolemnities recounted, and their memory refreſhed. In the Virgin Maries day, we honour Chriſt whom ſhe bare; in Saint *John Baptiſts* day, we honour Chriſt, whoſe forerunner he was; in the Martyrs daies, we honour Chriſt whoſe Martyrs they were; in the Apoſtles daies, we honour Chriſt whoſe eye-witneſſes they were; in the Evangeliſts dayes, wee honour Chriſt whoſe Chroniclers they were

were. What S. *Augustine* long ago answered for the practice of the Church, in celebrating the dayes wherein the Martyrs received their red garlands, against the cavill of the Gentiles, we may truely reply to those who quarrell with our Church, for bidding and keeping holy dayes for Saint or Angel. *We erect no Altar, we dedicate no Temple*, we hallow no Feasts to Martyr, Saints, or Angel; *sed uni Deo & Martyrum & nostro, but to God alone, their God, and ours. At whose service and sacrifice the Martyrs, as men of GOD that have overcome the world by their Faith, (suo loco & ordine nominantur, non tamen à sacerdote invocantur) are in their place and order honourably mentioned, but not religiously invocated, or called upon.* On such daies we sanctifie God, we deifie not Saints: we blesse God for them, we worship not them for Gods. In this part of the Devotion of the Romane

Aug. 22. de Civit. Dei. cap. 10. Non erigimus altaria in quibus sacrificamus Martyribus, sed, &c.

Church, the renowned Authors of the reformation in England, carefully applyed their pruning knife, cutting off all ſuperfluous feſtivities, either of ſuppoſed Saints, who were no men, or of men who were no Saints, or of true Saints, where they found no ground for any ſuch Feaſts, as the Romaniſts dedicate unto them. Saint *Chriſtopher*, *Longinus*, with the ſeven ſleepers may ſeeke for a Feaſt in *Utopia*, *extra anni ſoliſque vias*. There is no reaſon they ſhould have a day in the Kalender, who never ſaw day in this world. Much leſſe, that the *Arrian* * *George*, or *Becket* the Traitor, ſhould have an holy day kept for them, who were farre from holy themſelves. The bleſſed Virgin was a Saint inferiour to none but her Sonne, and her Annuntiation and Purification we celebrate every year, becauſe we find evidence in Scripture of both: but for her immaculate conception in the wombe of her mother, and cor-

* I ſpeake of *George* of Alexandria, the great oppoſite of S. Athanaſius and intruder into his ſeat; not of any *George* that either was, or is ſuppoſed to have bin a Martyr in *Diocleſians* daies. Wherfore I marvaile why M. *P. H.* in the laſt Edition of his defence of S. *George*, traduceth this paſſage, ſith I impugne not his Martyr, nor hath he reaſon to defend this confeſſed Arian.

corporall assumption into heaven, *quia non legimus non credimus*, we keep no such Feasts, because we reade no such thing in holy Scriptures of her.

By this which hath been delivered, the aspersion of Judaisme and Popery is wiped away (may some object) but not of voluntary superstition, and wil-worship. For what warrant have wee in Scripture for annuall Festivities, what president in the pure and first ages of the Church?

I will produce both, and adde unto them the consent of other reformed Churches with ours in this point, touching Christian Feasts, and so conclude.

1 God in the old Law, beside the Sabbath, appointed yearely and monethly solemnities. It is true, the ordinance in particular was ceremoniall, but the ground in generall was morall; to imprint the more deepely his benefits in their mindes, to assemble the people for the hearing the

Law,

Law, to testifie their joy, and delight in his service. And may not we build Christian Feasts upon the like grounds? If the Synagogue might ordaine yearely Feasts, without speciall warrant or order from God, in memorie of temporall blessings and deliverances of that nation onely, as she did the Feast of *Purim*, or of *Lots*, and of the dedication; may not the Church appoint the like, to eternize the memory of spirituall blessings and eternal deliverances, not of one Nation onely, but the whole company of Gods Elect?

Hest. 9. Mica. 2. 4. mentioned John 10. 22.

Neither want we presidents for it, in the purest and best times, before Religion was overgrowne with superstition (as it fell out in the later ages.) For the Apostles themselves kept Easter day, though with some difference (as I noted before) and the whole world (so far as it was Christian, as S. *Austin* testifieth) kept time out of minde, the other Feasts, con-

consecrated to our Lord, and the Holy Ghost.

Those things which are not written, but kept by tradition, and that through the whole world, we are to conceive, either that the Apostles themselves, or generall Councels (the authority whereof is most wholesome in the Church) appointed and commended them unto us; as namely, the yearely celebration of the Passion, Resurrection, and Ascension day of our Lord, and the comming downe of the Holy Ghost. Hereby it appeareth, that the Church of *England* in her rubricks wrote after the copy set by the antient Primitive Church. And other reformed Churches concurre, either in practice or in judgement, or in both, with her in this part of her publique exercise of Religion. The Augustane, Bohemian, and Helvetian Confessions perfectly accord with the Sanctions of our Church.

We keepes the Lords dayes holy

Aug. Epist. 118. ad Jan. Illa quæ non scripta, sed tradita custodimus, toto terrarum orbe observantur, dantur intelligi, vel ab ipsis Apostolis, vel plenariis Conciliis quorum est in Ecclesiâ saluberrima auctoritas, commendata atque statuta retineri: sicut quòd Domini Passio, Resurrectio, & Ascensio in cœlum, & adventus de cœlo Sp. S. anniversariâ solennitate celebrantur.

Servamus Dominicos, festos dies, illosque eximiarum feriarum dies, qui consecrati sunt celebrationi operum Christi, Nativitati, Cruciatibus, Resurrectioni, &c. Item que memoriæ Sanctorum hominum, ut Virginis Mariæ, Apostolorum, aliorumque sanctorum, &c. Et

ly, and those chiefe Festivalls which are consecrated to the commemoration of Christs works; his Nativity, Passion, Resurrection, &c. As also those which are consecrated to the memory of Saints, as of the Virgin Mary, *the Apostles, and other Saints, especially those of whom mention is made in holy writ. All these things are done of us by the authority of Gods Word, and in worship to God, and for his glory.*

hæc quidem propter verbum Dei, & cultus divini causâ, propterque gloriam Dei à nobis fiunt. Confes. Bohe. c. 16.

Augustana Confessio. artic. 4. Docemus non esse damnandas traditiones, quæ nihil præcipiunt contra mandata Dei,

We teach, that we ought not to condemne those traditions which appoint nothing contrary to Gods commandements, & have a civill use or end, to wit, for good order in the Church. Such are the tradi-

& habent finem politicum, videlicet, quæ ad hoc conditæ sunt, ut ordine res in Ecclesiâ gerantur: Cujusmodi sunt traditiones de ferijs, natali, paschate, & reliquis; & hujus generis veteres ritus libenter retinemus in nostris Ecclesiis. Et tamen admonetur populus, ut sciat quid de talibus moribus sentiendum sit, videlicet, quòd non mereantur remissionem peccatorum, quòd non sint Justitia Christiana, nec cultus necessarii ad Justitiam Christianam, &c.

tioni

tions cõcerning holy daies; Christs Birth-day, Easter, & the rest; and these antient customs we willingly retaine in our Church: yet the people are given to understand, concerning these customes and rites, that they merit not remission of sins, that they are not Christians righteousnes, nor necessary and essentiall parts of Gods worship, but things indifferent, which without scandall may be omitted.

If the Churches, according to their Christian liberty, do or shall religiously celebrate the memory of our Lords Nativity, Circumcision, Passion, Resurrection, Ascension into heaven, and sending of the Holy Ghost upon his Disciples, we very well approve of it.

Helvetica Confessio posterior. c. 24.

Si Ecclesiæ pro Christiana libertate, memoriam dominicæ Nativitatis, Circumcisionis, Passionis, & Resurrectionis, Ascensionis item in Cœlum, & Missionis Sancti spiritus in Discipulos, religiosè celebrent, maximopere probamus.

PART.

PART. 2. SUPPART. I.

The Festivals Devotion.

The Feast of the Birth of our Lord JESUS CHRIST.

The ground of this Feast, { Prophecies in the old Testament: / Histories in the New } { Of the Incarnation of the Son of God.

PARALLEL.

Prophecie.	*Historie.*
The *Seede* of the *woman* shall breake the Serpents head, *Gen.* 3.15.	He took not on him the nature of Angels but he took the *seed* of *Abraham*, Heb. 2. 16 / In the fulnesse of time GOD sent his Sonne *made of a woman*, Gal. 4.4.

Pro-

PARALLEL.

Prophecie.	*Hiſtorie.*
The Scepter ſhall not depart from Judah, nor a lawgiver from betweene his feet, untill SHILOH come, Gen. 49. 10. *Chriſt is called Shiloh, from an Hebrew word ſignifying to ſend, or to ſave, or ſecundinam, to intimate Chriſts virgin birth, anaſi filium ſecundina.*	When *Jeſus* was borne in Bethlem of Judea, in the daies of *Herod the King*, *King* Herod, *who raigned when Chriſt was borne, was a ſtranger, and ſo the Scepter was then departed from Juda*, Mat. 2. 1.
The Lord himſelfe ſhall give you a ſigne. Behold a *Virgin* ſhall conceive, and *bear a ſonne*, and ſhall call his name *Immanuel*, Iſa. 7. 14.	*Joſeph* being raiſed from ſleepe, did as the Angel of the Lord had bidden him, and took unto him his wife, *Mat.* 1. 24. But *knew her not til* ſhe had brought forth her firſtborne Sonne, and he called his name *Jeſus*, verſ. 25.

Pro-

PARALLEL.

Prophecie.	*Historie.*
For *unto us* a child is borne, unto us a sonne is given, *Isa.* 9. 6.	The Angel said, *unto you is* borne this day in the Citie of *David* a Saviour, which is Christ the Lord, *Luke* 2. 11.
But thou *Bethlem* EPHRATA; though thou be little among the thousands of Juda, yet *out of thee* shall hee come forth to me, that is to be Ruler in Israel, whose goings forth *have* bin from old and from everlasting, *Mich.* 5. 2.	When Jesus was borne in *Bethlem*, &c. *Mat.* 2. 1. *Joseph* went to the city of *David* called *Bethlem*, Luk. 2. 4. And the daies were accomplished that she should be delivered, vers. 6. And she *brought forth* her first borne sonne, vers. 7.

For thine instruction, meditate on Christs Birth.
For thy comfort, apply the benefits to thy selfe.
For thy correction, examine thy
new birth and life; and quicken
Thine obedience by the Exhortation.
Thy thankfulnesse by the Hymne.
Thy zeale and devotion by the Prayer ensuing.

An

AN EXHORTATION TO STRIVE AND PRAY FOR the ſtate of grace and *regeneration.*

THE ANALYSIS.

We muſt deſire and pray that we may be regenerated & *borne* anew, becauſe by it we obtaine,

1 *Entrance* into the Kingdome of { Grace. Glory.
2 *Knowledge.*
3 *Liberty* from { Corruption. Raigning ſin.
4 *Adoption*, and the title of the Sonnes of God.
5 The preheminency of the *firſtborne.*
6 The ſpirit of *ſupplication*, and acceſſe to GOD with confidence.
7 The *guidance* of the *ſpirit.*
8 An incorruptible *inheritance.*

THE

THE TEXTS.

By regeneration we obtaine

EXcept a man be *borne again*, he cannot *enter into the kingdome of God*, John 3. 3.

1 Entrance into the kingdome of God.

Except a man be borne of water and the ſpirit, he cannot enter into the Kingdome of God, verſ. 5.

2 Knowledge

Ye were darkneſſe, but *now ye are light* in the *Lord*, Epheſ. 5. 8.

3 Liberty from corruption.

The creature ſhall be delivered from the *bondage of corruption*, into the glorious *liberty* of the Sonnes of *God*, *Rom.* 8. 21.

4 From reigning ſins.

Whoſoever is borne of *God*, *ſinneth not*; for his ſeede remaineth in him, *neither can* he ſinne, becauſe he is borne of *GOD*, 1 John 3. 9.

Sinne ſhall *not have dominion* over you, for ye are not under the Law, but under grace, *Rom.* 6. 14.

Adoption.

As many as received him, to them he gave power to be the

Sonnes

Sonnes of God, even to them that beleeve on his name, *John* 1.12.

Which are *borne*, not of bloud, nor of the will of the flesh, nor of the will of man, but *of* GOD, vers. 13.

That he might redeeme them that are under the Law, and that we might receive the *adoption of sons*, Gal. 4.5.

But ye are come to Mount Sion, and to the City of the living God, *Heb.* 12.22.

And the generall Assembly and Church of the *first-borne*, vers. 23. 5 The preheminence of the first-borne.

Of his owne will begat he us with the word of truth, that we should be the *first fruits* of his creatures, Jam. 1.18.

We have received the Spirit of adoption, whereby we *cry, Abba, Father*, *Rom.* 8.15. 6 Spirit of supplication.

As many as are led by the *spirit of God*, they are the sonnes of *God*, *Rom.* 8.14. 7 Evidence of the spirit.

Blessed be *God* the Father of our

our Lord *Jesus Christ*, which according to his abundant mercy hath begotten us againe unto a *lively hope*, 1 Pet. 1. 3.

8 An incorruptible inheritance.

To an *inheritance incorruptible, and undefiled*, and that *fadeth not away, and reserved in heaven for you*, *vers.* 4.

The same spirit testifieth to our spirits, that we are the *children of God*, Rom. 8. 16.

If we be children, then heires, even the *heires of God, and coheires annexed with Christ*, *v.* 17

A Hymne for the Nativity of our Lord, consisting of foure parts.

1 God the Fathers.
2 Christs.
3 The *Prophets*.
4 The *Churches*.

Glory be to GOD *on High, in earth peace, good will to men.*

The Prophet speaketh in his owne person.

THe Lord, *even the most mighty* God *hath spoken, and called the world from the rising up of the Sunne to the going downe thereof*, Psa. 50. 1.

Out

Out of Sion *hath God* appeared *in perfect beauty, verſ.* 2.

Salvation is nigh *them feare him,* that glory may dwell *on the earth, Pſ.*85.9.

*Mercy and truth are met together; righteouſneſſe and peace have kiſſed each other, verſ.*10.

Truth *ſhall ſpring out of the earth, and righteouſnes hath looked downe from heaven, verſe* 11.

Thou art fairer then the children of men, full of grace are thy lippes, becauſe God *hath bleſſed thee for ever, Pſa.*45.2.

Thou haſt loved righteouſneſſe and hated iniquity; wherefore God, *even thy God, hath* anointed *thee with the oyle of gladneſſe above thy fellowes, verſ.*7.

O Lord *my* God, *great are thy wondrous workes which thou haſt done, like as be alſo thy thoughts which are to us-ward, yet there is no man that ordereth them unto thee, Pſal.* 40.5.

*If I would declare or ſpeak of them, they ſhould be more in number than I am able to expreſſe, verſ.*16.

*Sacrifice and meat-offerings thou wouldeſt not have, but mine eares haſt thou opened, verſ.*6. 2. In the perſon of Chriſt

Burnt-offerings and ſacrifice for ſinne haſt thou not required, then ſaid I, Lo I come, *verſ.*7.

*In the volume of thy book, it is written of me, that I ſhould fulfill thy will, O my God, I am content to do it, yea, thy Law is in my heart, verſ.*8. *I have*

I have declared thy righteousnesse in the great congregation; Lo, I will not refraine my lips, O Lord, and that thou knowest, vers. 9.

I have not hid thy righteousnesse within my heart; my talking hath been of thy truth and of thy salvation, verse 9

I will preach the Law, whereof the Lord *hath said unto me,* Thou art my Sonne, this day *have I begotten thee, Psal. 2. 7.*

3 In the person of God the Father.

He shall call me, Thou art my Father, *my* God, *and my strong salvation, Psalme 89. 26.*

And I will make him my first-borne, *higher than the Kings of the earth, v. 27.*

4 Of the Church.

Shew us thy mercy, O Lord, and grant us thy salvation, Psa. 85. 7.

Lord *save us now:* Lord *send us now prosperity, Psa. 118. 25.*

Through thy tender mercy, whereby this day spring from on high *hath visited us, Luke 1. 78.*

To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace, Cant. Zach. *Luke 1. 76.*

The Prayer.

GRatious *Lord Jesus Christ*, the Sonne of *God* and *Saviour* of man, the *joy* of Angels and dread

dread of devils, the Jewes *Messiah*, and the Gentiles *starre*, the *hope* of the living, and *resurrection* of the dead, the *way* to all that come unto thee, the *truth* to all them that know thee, and the *life* to all them that beleeve in thee: make good all thy glorious and gratious titles to me; *Lord* protect me, *Jesu* save me, *Christ* my *anointed King* rule me, my *anointed Priest* sanctifie me, my *anointed Prophet* reveale unto me the *secrets of thy Kingdome*. O *Christ*, whose name is an *ointment powred out*, *anoint me with the oyle of gladnes* this day above others. *This is the day which the Lord hath made*, *I will rejoyce and be glad in it*; nay, I dare take the note higher, and sing, *This is the day in which the Lord was made*, I will exult and triumph in it. Thou which madest all dayes, wert this day *made of a woman*, *and made under the Law*. *From all eternity it was never heard*, that eternity entred into the Ka-

lender of time, ſupreme *Majeſty* deſcended into the wombe, *immenſity* was comprehended, *infinity* bounded, *ubiquity* incloſed, & the *Deity incarnated*: Yea this day it was ſeene; for this day *the Word became fleſh, GOD became man*, and to effect this wonderfull Myſtery, a *Virgin* became a Mother. *One deepe calleth upon another*; one miracle begetteth another: The Sunne bringeth forth all other dayes, but this day brought thee forth, the *Sunne of righteouſneſſe*: If wee ſet our voices, and inſtruments, and heart-ſtrings to the higheſt ſtraine of joy at the birth of great Kings and Princes, what ought I to doe this day, on which thou the *King of Heaven* waſt borne upon the earth? At the marriage of great perſonages, men give full ſcope to all manner of expreſſions of carnall joy, even oftentimes to the very ſurfet of the ſenſes with pleaſure; how

then

then should I be ravished with spiritual joy at this time, when heaven and earth, the divine nature and humane were married? The contract was in heaven *before all times*, but the marriage was this day consummated in the undefiled bed of the Virgin. *Lord*, who this day *camest downe* to mee, draw me up to thee, and give me accesse with more confidence and boldnesse; for now thou art become *my brother* and allie by bloud. The rayes of thy divine Majesty will not dazle the eyes of my soule, they being now *vailed* with thy *flesh*. This day, thou diddest unite thy selfe to me naturally and substantially, and becamest truely *flesh of my flesh, and bone of my bone*; unite me to thee this day spiritually, and make me a true *member of thy mysticall body*, that I may be *flesh of thy flesh, and bone of thy bone*. Lord, thou diddest this day participate of my humane na-

ture, make me this day partici-
pate by grace of thy divine, as
farre as I am capable thereof;
and impart and communicate
unto me the merit of all thy acti-
ons, and benefit of all thy suffe-
rings in this thy nature. O *my*
Lord and my God, who by assu-
ming flesh unto thy divine per-
son, hast sanctified it, and *highly*
advanced it farre above all crea-
tures, keepe me from defiling
my flesh with sinfull pollutions;
or abasing, or inthralling it to
Satan. O *Sonne of G O D*,
who by this incarnate nature
becamest the *Sonne of Man*,
make me, the sinnefull Sonne of
Man, by grace and *Adoption*
to become the *Sonne of G O D*.
And as thou this day, according
to the words of thine Angel,
wert *borne to mee*, bee *borne*
also *in mee*, that from *hence-*
forth I live not, *but thou in*
me. Let thy *Spirit* quicken me,
thy *flesh* nourish me, thy *wise-*
dome guide me, thy *grace* sancti-

fie

fie me, and thy *word* instruct me. Let the *Holy Ghost, of whom* thou *wast conceived*, beget thee in me, by the immortall *seed of thy word*; let my *faith* conceive thee, my *profession* bring thee forth, my *love* embrace thee, and *Devotion* entertaine and continually keepe thee with me *till thy second comming*. So *come* unto me, *Lord Jesus, come quickly*.

THE
Feast of our Lords Circumcision:
OR,
New-yeares dayes Devotion.

The ground of these Feasts, are { The type thereof in the Old / The accomplishment in the New } Testament.

PARALLEL.

The Type.	*The accomplishment.*
And *Abraham circumcised Isaak when he was eight dayes old*, as God commanded him, Gen. 21.4.	And *when the eight dayes were accomplished* that they should *circumcise* the child, his name was then called Jesus, Luk. 2.21.

Meditate, O devout Christian,

1 *For thine instruction upon the* circumcision *of thy Saviour.*
2 *For thy comfort, apply to thy selfe the benefits.*
3 *For thy correction, examine the circumcision of thy heart: and quicken thine*
- 1 *Obedience by the exhortation.*
- 2 *Thankefulnesse by the hymne.*
- 3 *Zeal and devotion by the prayer.*

THE

THE ADMONITION FOR *New-yeares day.*

THE ANALYSIS.

We ought to desire, strive, & pray for the circumcision *of the* heart.

- 1. *In respect of God, who*
  - Desireth *it.*[a]
  - Commandeth *it.*[b]
  - Loveth *it.*[c]
  - Observeth *it.*[d]
  - Praiseth *it.*[e]
  - Rewardeth *it.*[f]
  - Brandeth *the contrary.*[g]
- 2. *In respect of mans heart which needeth it.*
  - 1 *Because it is most corrupt and impure.*
  - 2 *Because it is most deceitfull;*

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2. *In respect of mans heart which needeth it.*
   1. *Because it is most corrupt and impure.*
   2. *Because it is most deceitfull;*

THE TEXTS.

God desireth the Circumcision of the heart. Commandeth it.

[a] MY Sonne, *give* me thy *heart*, Prov. 23. 26.

[b] *Circumcise* the fore-skin of your hearts, *Deut.* 10. 16.

Take away the fore-skin of your hearts, ye men of Judah, *Jer.* 4. 4.

[c] *Cleanse* your *hearts*, ye sinners, *Jam.* 4. 8.

Loveth.

Behold, thou *lovest* truth in the inward parts, Psal. 51. 6.

Observeth.

[d] God *seeth* not as man *seeth*: for man *looketh* upon the outward *appearance*; but God *seeth* the *heart*, 1 Sam. 16. 7.

Praiseth.

[e] The *circumcision* is of the *heart* in the Spirit, not in the letter; whose *praise* is not of man, but of *God*, *Rom.* 2. 29.

In whom ye are *circumcised* with *circumcision* made *without hands*, by putting off the sinfull body of the flesh through the *circumcision* of Christ, Col. 2. 11.

Beware of the *concision*: For we are the *circumcision* which worship God in the spirit, and rejoyce

rejoyce in *Christ Jesus*, and have *no confidence* in the flesh, Phil. 3.3

f The good *Lord* be *mercifull* to him, that prepareth his whole heart to seeke the *Lord* his *God*; 2 Chro. 30.19. Rewardeth.

He will *doe good* to such as be *good and true* of *heart*, Ps. 125.4.

There is *sprung* up a *light* for the righteous, and *joyfull gladnesse* to such as be true *hearted*, Psa. 97.11.

g The eyes of the *Lord behold* the earth, to shew himself *strong* with them that are of a *perfect heart* towards him, 2 Chro. 16.9.

Ye of *uncircumcised* eares and *hearts*, have alwayes *resisted* the Holy Ghost, *Act.* 7.51.

The *perverse in heart* are an *abomination* to the Lord, *Prov.* 11.20. Brandeth the contrary.

All the imaginations of mans heart are *onely evill continually* Gen. 6.5.

The heart of man is *deceitfull above all things*, Jer. 17.9.

The Pſalme for New-yeares day.

O Sing unto the Lord a new ſong; ſing unto the Lord all the whole earth, Pſalme 96. 1.

Sing unto the *Lord*, and praiſe his name: be telling of his ſalvation *from day to day*, verſ. 2.

The *heavens* declare the glory of *God*; and the firmament ſheweth his handy-work, Pſa. 19. 1.

One day telleth *another*, and *one night* certifieth another, verſe 2.

There is neither ſpeech nor language, but their voyce is heard among them, verſ. 3.

Their ſound is gone out into all lands, and their works unto the end of the world, verſe 4.

In them hath he ſet a *Tabernacle for the Sun*, which commeth forth as a Bridegroome out of his Chamber, and rejoyceth as a Gyant to run his courſe, verſe 5.

He appointeth the Moone for certaine ſeaſons; and the Sunne knoweth his going downe, Pſal. 104. 19.

O *Lord*, how manifold are thy works? in wiſedome haſt thou made them all; the earth is full of thy riches, verſ. 24.

So is the great and wide ſea alſo, wherein are things creeping innumerable, both ſmal and great beaſts, v. 25

These wait all upon thee, that thou maist give them their meat in due season, verse 27.

Thou hidest thy face, they are troubled, thou takest away their breath, they dye, verse 29.

When thou lettest thy breath goe forth, they are made; and thou *shalt renew the face of the earth*, vers. 30.

The glorious Majesty of the *Lord* shall endure for ever; the *Lord* shall rejoyce in his works, verse 31.

Thou crowneſt the earth with thy goodnesse; and thy clouds drop fatnesse, Psa. 65. 11.

They shall drop upon the dwellings of the wilderneſſe; and the little hils shall rejoyce on every side, vers. 12.

The flocks also shall be full of sheep; the vallies also shall stand so thick with corn, that they shall laugh and sing, vers. 13.

The day is thine, and the night is thine: thou hast prepared the light of the Sunne, Psal. 74. 16.

Thou hast set all the borders of the earth; thou *hast made summer and winter*, verse 17.

The Prayer for New-yeares day.

MOst tender and compassionate *Lord*, now first knowne by the name *Jesus*, who

who being the *true vine* which yeeldest the wine that *gladdeth the heart*, wast pruned this day with the *sharp knife* of *circumcision*, and bleddest for me; have pitty and compassion on me, who with weeping eyes and a bleeding heart come unto thee; beseeching thee, that those drops of bloud, which fell from thee this day, may *satisfie* for the sin of my *birth*; and the whole streame that ranne from all the parts of thy body in the *Garden*, and on the *Crosse*, may expiate all my *numberlesse actuall sinnes*; whether they be sins of lighter tincture, or of a *Scarlet* dye: *Sinnes* like *beames*, or *sins* like *moates*: *Sinnes* conceived in the *heart* onely, or sinnes brought forth into *act*: *Sinnes* in my *beliefe*, or *Sinnes* in my *life*: *Sins* once committed, or often repeated: *Sinnes* before or after my calling: *Sins* of impiety against thee, or *sins* of *iniquity* against my neighbour, or *sins* of impurity against mine owne

owne flesh: for of all these I have a great loade; *They are more in number than the haires of my head*, they are *a burden too heavy for me to bear*. They lye upon my conscience like so many talents of lead, and would *presse* me *downe to hell*, did not thy mercy take hold of the hand of my faith, to support me in *hope*, even *above hope*. How should I hope, if I thinke upon thy *greatnesse*? How should I not hope, if I thinke upon thy goodnesse? How should I hope, if I *weigh my sins*? How should I not hope, if I weigh thy *merits*? How should I hope, if I *consider* my actions? How should I not hope, if I *consider* thy *passions*? How should I hope, if I *number my transgressions*? How should I not hope, if I number thy blessings and favours towards me? How should I hope, if I remember how oft I have refused grace, after it hath been offered unto me? How can I but hope, if I remember how

oft

oft grace hath been offered me after I refuſed it? And ſtill hope I will, as long as thou retayneſt thy name *Jeſu*, which this day thou receivedſt, when thou *offeredſt the firſt fruits* of thy *bloud for my ſinne*, without which thou couldeſt not have been my *Jeſus*. For ſo fowle and feſtered were my ſores, that nothing could heale them but a *bloudy knife*. But why ſhould this bloudy inſtrument be applyed to thy pureſt, tendereſt, *immaculate* fleſh, made all of Virgins bloud? There was no *ſuperfluity* to be pared off in thee; nor ranke bloud to be let out. The ſuperfluous skinne was on me, yet the *knife* is on thee: The feſtered ſores were in my body, yet the Launce was in thy fleſh. Thou haſt the paine, I the eaſe; thou the ſmart, I the cure. O wonderfull cure! O more wonderfull love! *Out of the mouth of babes and ſucklings*, as thou haſt ordained, ſo maiſt thou juſtly challenge *praiſe*, who

in

in thy infancy madeſt ſuch an aſſay of my *redemption*, and tenderedſt the *earneſt* of thy bloud for me. Not nine dayes old thou ſheddeſt drops of bloud for me, farre more *precious* than ſo many *drops* of the richeſt balſom to cure my wounds. *Let all fleſh praiſe thee*, who *healeſt* it by thy *wounds*. Eternall thankes be given to thee for thy *circumciſion*, whereby thou haſt aboliſhed *circumciſion* it ſelfe, and provided me an eaſier remedy of *originall ſin*, the ſacred laver of *regeneration*. *Water* now ſerveth inſtead of bloud, and a gentle rubbing of the fleſh, for cutting and *wounding it*. By the *circumciſion* of thy fleſh, thou haſt alſo merited for me the *fulfilling* of thy fathers promiſe, and condition of his covenant, to *circumceiſe the fore-skin of our hearts*. By this thy *razor* thou haſt fitted the *tables of my heart*, now *write thy lawes* and love in them: By receiving this *ſeale* of the covenant

nant in thy flesh, thou hast *sealed* to me thy care of me in my non-age. First, O Lord, I am everlastingly to praise thee for *taking my flesh upon thee*; and next, for leaving part of it with me, as a *pledge of thy love* thou beareſt to me *from* thy *mothers womb*. In thy infancy, thou bleddeſt for me; in thy twelfth year, thou arguedſt for me; in thy youth, thou obeyedſt for me; and in thy ripe and perfect age, thou *ſufferedſt* & *diedſt* for me. To thee therefore, as it is my bounden duty, *I offer the buddes* of my child-hood, the *bloſſomes* of my youth, and the *fruits* of my age. As thou betimes didſt ſet to the worke of my *redemption*, and on *thoſe termes* acceptedſt the name Jeſus: ſo let me betimes *give my name to thee*, and enter into thy ſervice: Let me *bear thy yoke*, even from my youth. Lord, who this day wert *circumciſed* in the fleſh, *circumciſe* me in the heart, that I may in *purity*, *ſincerity*, and *uprightneſſe*

of

of heart, walke before thee all the dayes of my life. Neither *circumcise* my *heart* only, but my eares, eyes, hands, head, and feet, that *no superfluity of maliciousnesse*, nor impurity remaine in me.

Now thou hast *renewed the face of the earth, renew* this day, and *repaire* thy decayed Image in me. Thou hast begunne a *new* yeare, begin in me a *new reformation. Make me*, I beseech thee, *a cleane heart, and renew a right Spirit within me.* The year, like the Serpent, hath *cast off* his *old* skinne, *and put on a new*; let me also *cast off my old man, and put on the new man*: and from this day to my old age and death *walke in newnesse of life*, that I may be a fit *guest* to be admitted into the *new heaven, where dwelleth righteousnesse*, and to be entertained at thy Table, and drink *new wine* with thee in thy heavenly Kingdome for evermore, *Amen.*

The

THE FEAST OF *EPIPHANIE*, OR, *TWELFE-DAYES* DEVOTION.

The ground of this feast, { *Prophecy* in the old / *History* in the new } Testament of our *Lords* manifestation to the Gentiles.

PARALLEL.

Prophecie.	*Historie.*
There shall come *a starre out of* Jacob, and a Scepter shall rise out of Israel, *Numb.* 24. 17.	Lo, the *starre* which they saw in the East went before them, til it came to the place where the child was, *Matth.* 2. 9.
	When they saw *the starre*, they were exceeding glad, & went into the house, and found the child with Mary his Mother, ver. 10.

Pro-

PARALLEL.

Prophecie.	*Historie.*
The daughter of Tyre shall be there with a gift, like as the rich also among the people *shall do homage* before thy face with presents, *Psa.* 45.12.	They fell downe and worshipped him, *Matth.* 2.11.
Kings shall bring *presents* unto thee, *Psal.* 68.29. The Kings of *Arabia* and *Saba* shall bring *gifts Psa.* 72.10.	And opened their treasures, and *presented to him, &c.* Matth. 2.11.
All thy garments smel of *Myrrh, Aloes, and Cassia*, Psa. 44.9. To him shall be given of the *Gold* of *Arabia*, &c. Psa. 72.15.	*Gold*, and *Incense*, and *Myrrh*, Matth. 2.11.

For

For thy instruction, meditate on the { Prophecy } of *Christs* manifestation. { Historie }

For thy comfort, apply to thy selfe the benefits thereof.

For thy correction, reprove thy backwardnesse in *comming to Christ, and honouring him with thy substance.*

Quicken { Thy *Charitie* by the Admonition. Thy *Faith* by the Psalme. Thy *Zeal* and Devotion by the Prayer ensuing. }

THE

THE ADMONITION for Twelfe-day.

THE ANALYSIS.

We ought freely and liberally to offer to *God*, and his *Church*; because

we have in Scriptures { *Commandements* for it. / *Examples* of it. / *Promises* unto it. / *Threats* to the contrary

THE TEXTS.

TAke from among you an *offering* to the *Lord*: Whosoever is of a willing heart, let him bring it, *an offering* of the *Lord*, &c. Exod. 35. — For pious bounty, we have Precepts.

Honour the *Lord* with thy *substance*, and with the *first fruits* of all thine increase, *Prov.* 3. 9. — In the Old Testament.

Be reconciled to thy brother, and then come and *offer thy gift*, Mat. 5. 24.

Ye *tithe* Mint and Rue, &c. These things ye *ought* to have done, and *not left the other* undone, *Luke* 11. 42. — In the New.

Let

Let him that is taught in the Word, make him that taught him *partaker* of all his *goods*, Gal.6.6.

If we have sowed to you spirituall things, is it much if wee *reape* of your carnall things, 1 Cor.9.11.

Examples. Abraham. Abraham *gave* him *Tithe* of all that he had, Gen.14.20.

Jacob. Of all that thou shalt *give me*, I will *give* the *tenth* unto thee, Gen. 28.22.

David. Then *David* said, behold, I dwell in an house of Cedars, but the *Arke* of the *Lord* remaineth under the curtaines, 2 Sam.7.2.

Israelites. Then every one, whose spirit made him willing, came and *brought an offering* to the *Lord* for the worke of the Tabernacle, Exod.35.21.

I will not come within the Tabernacle of mine house, nor climbe up into my bed, Psalme 132.3.

I will not suffer mine eyes to sleep, nor mine eye-lids to slumber,

ber, nor the temples of my head to take any reſt, verſ. 4.

Till I have found out a *place* for the Temple of the Lord; an *habitation* for the mighty *God* of *Jacob*, verſ. 5.

I *give Tithe* of all that I poſſeſſe, Luke 18. 12. Phariſee.

So ſhall thy *barnes* be *filled with abundance*, and thy *preſſes* ſhall *burſt with new wine*, Prov. 3. 10. Promiſes.

Bring all the *tithes* into the ſtore-houſe, that there may be meate in mine houſe, and *prove me herewith*, ſaith the Lord, Mal. 3. 10.

He will *multiply your ſeed*, and *increaſe* the *fruits* of your benevolence, 2 Cor. 9. 10.

You looked for much, and lo, it *came to little*; and when ye brought it home, I did *blow upon it*: Why, ſaith the Lord of Hoſts? Becauſe of mine houſe that is waſte, and yee turne every man to his owne houſe, *Hag.* 1. 9. Curſe to the [illegible].

There-

Therefore the Heaven over you is *staied from dew*, and the earth is *staied from her fruit*, ver. 10.

Ye say, wherein have we *robbed* thee? In *tithes and offerings*, Mal. 3. 8.

Ye are *cursed* with a *curse*: for ye have robbed me, even this whole Nation, vers. 9.

He that soweth sparingly, shall *reap sparingly*, 2 Cor. 9. 6.

Be not deceived, *God* is not mocked; Whatsoever a man soweth, that shall *he reape*, Galat. 6. 7.

A Psalme for Twelfe-day.

O *Praise the Lord* of Heaven, *praise* him in the *height*, Psa. 148. 1.

Praise him all ye his Angels; *praise* him all his host, vers. 2.

Praise him Sunne and Moone, *praise* him all ye *starres* and *light*, vers. 3.

Thy seat, O God, *endureth* for ever: the Scepter of thy kingdome is a right Scepter, Psa. 45. 6.

The Lord shall send *the rod of thy power out of Sion*: *be thou ruler*, even in the *middest among thine enemies*, Psal. 110. 2.

In

In the *day of thy power* ſhall the people *offer thee free-will offerings with an holy worſhip*: the dew of thy birth is of the womb of the morning, ver. 3.

Thy dominion ſhall be from one Sea to another, and from the floud unto the worlds end, Pſal. 72. 8.

They that dwell in the wilderneſſe ſhall kneele before thee: thine enemies ſhall lick the duſt, ver. 9.

All Kings ſhall *fall downe* before thee, all Nations ſhall *doe thee ſervice*, ver. 11.

Thy name ſhall endure for ever; thy Name ſhall remaine under the Sun among all poſterities which ſhall bee bleſſed through thee, and all the Heathen ſhall *praiſe thee*, ver. 17.

Bleſſed be the Name of thy *Majeſty* for ever: and all the earth ſhall be filled with his *Majeſty*, Amen, Amen. ver. 19.

A Prayer for Twelfe-day.

FAther *of lights*, who didſt *guide* the Heathen Sages by a *Starre*, to ſeeke after, and finde thy *Sonne*, *the true light which enlightneth every man that commeth into the world*; give me grace to *give eare to the more*

ſure Word of Prophecy in the Scripture, *till the day dawne, and the day-ſtar ariſe in my heart.* As thou *calledſt* the wiſe-men (obſervers of the *ſtarres*) by a *Star*; the ſhepheards lying abroad, by an apparition in the fields; *Zachary* the Prieſt, by a *Viſion in the Temple*; *Peter* the *fiſher*, by a *draught of fiſhes*; Matthew *the Publican, at the receipt of cuſtome*; & Saint *Auſtin*, enamoured with eloquence, by the luſtre of Saint *Ambroſes* ſtile and entiſing eloquence. So I beſeech thee take the advantage of ſuch ſeaſons, and apply ſuch *meanes* for my unfeined *converſion* unto thee, as are moſt agreeable to my inclination, diſpoſition, and condition. So will I *come* unto thee, *and fall downe before thee*, and *preſent unto thee gold*, *frankincenſe*, and *myrrh*; gold in acknowledgement of thy Kingdome, *frankincenſe* of thy *Prieſt-hood*, and *myrrh* of thy *death*: *I will offer* willingly and freely unto *thee*

incenſe

incenſe of praiſe and thankeſgiving for thy benefits; the *Myrrh* of *bitter teares* for my *ſinnes*; and *gold* (according to my ability) for the maintenance of thy ſervice, and *adorning* thy *Temple*. Lord, who by this rich *preſent* providedſt for the Virgins wants, to ſupply them in her journey to Egypt, extend thy goodneſſe to me in all neceſſities; and eſtabliſh my faith and confidence in thee in all dangers and difficulties whatſoever; *for thou haſt promiſed never to leave nor forſake them that truſt in thee. The ſtony rocke* ſhall yeeld *a fountaine of water*; and the dry *cruſe* a *ſpring* of Oyle: the *loaves* ſhall multiply by ſpending: nay, the *Clouds* ſhall be *Store-houſes* of *Bread*, and the *wind* ſerve-in *Fowle*, and the *Ravens* bring-in proviſion: the *Fiſhes pay tribute of money*, and Heathen Sages from the Eaſt, (by the conduct of a *Starre*) *bring in coſtly preſents* and new-yeares gifts, before thy

children ſhall want their neceſſary maintenance or ſuſtenance.

Bleſſed *Babe*, who at thy birth didſt preſage thy death, and aſſayedſt the *Croſſe* in thy *Cratch*, and being excluded (as it were) from all men, waſt conſtrained *to take up* thy lodging with beaſts in a Stable, teach me what I am to looke for in this world: If it give me courſe, and baſe, and *beaſtly* entertainment, it gave thee worſe: and *the ſervant is not* to expect *better* reſpect *than the Maſter*. *O King of glory*, who hadſt no Palace in this world, but an Inne; no Chamber of Preſence, but a *Stable*; no Tapeſtry, but ſtraw; no Chaire of eſtate, but a *Cratch*; no Scepter but a *Reede*; and no *Crowne*, but a wreath of *thornes*; work in me an holy high-mindedneſſe to *deſpiſe* this *world*, which ſo *deſpiſed* thee. Make *worldly greatneſſe* ſeeme ſmall, honour baſe, eſtimation vile, and pompe vaine unto me. Let not the glittering

ſhew

ſhew of *gold, ſilver, and precious ſtones*, or the luſtre of eminent condition, *dazle the eyes of my minde*; but let the beames of *this ſtarre* light and guide me rather to *honour* thee in a Stable, than leave thee to follow *Herod* in his Palace, upon any hopes whatſoever. *The wiſe men, after they had ſeene* thee, *never returned backe to* Herod, *but went another way to their owne home*: ſo let me, after thou *haſt called me to the knowledge of the truth*, and *redeemed me from my vain converſation*, never *returne back* to my worldly courſes, but *take another way* to my true home in heaven. The wiſe men when *they ſaw thy ſtarre in the ayre were exceeding glad: I ſee thy ſtarre in the* Scriptures, nay, I ſee *the bright morning ſtar* in my heart; O let my joy exceed theirs, as my knowledge doth. The *Starre* ſtill lighted them, till they came to the place where thou layeſt, and entred into thy bed-chamber; So, O Lord,

let the light of *faith guide me* all the way of this life, even till I come to *ſee thee*; not in a *ſtable* on earth, ſtrawed with litter and dung, but in a *Palace* in Heaven, built with *Saphyrs*, and *founded* upon *pearles*; not receiving a *preſent of gold* from men, but wearing a *crowne of gold* put upon thee by thy Father; not having a quantity of *frankincenſe* or myrrh in thy hand, but a golden cenſor full of *ſweet odours, which are the prayers of Saints*. Among which, I beſeech thee, *offer up the prayers* of me a ſinner, that I may be a Saint, after thou haſt purged me from all my filthineſſe, in the royall bath of thy blond, *Amen*.

THE

THE FEAST OF OUR LORDS *RESURRECTION:*

OR,

Easter-dayes Devotion.

The ground of the Feast, { In the Old Testament { Prophecies. Types. / In the New, the History of our Lords rising from the dead.

PARALLEL.

Prophecie.	*Historie.*
Thou shalt not *leave my soule in* hell (or grave) nor suffer thine holy One to see corruption, Psal. 16. 10. He spake of the Resurrection of Christ, that his soule should not be left in grave, neither his flesh see corruption, Acts 2. 31.	The Angel said to the women, Feare ye not, for I know that yee seeke Jesus that was crucified, Mat. 28. 5. *He is not here, for he is risen*, as hee said; Come see the place *where* the *Lord lay*, ver. 6.

Thy

PARALLEL.

Prophecy.	*History.*
The Prophet speaketh in the person of Christ; *Thy dead men shall live: with my body shal they rise: Awake & sing ye that dwel in dust, for thy dew is the dew of herbs, & the earth shall cast out her dead* Isa. 26.19.	And the graves did open themselves, & many bodies of the Saints which slept, arose, Mat. 27.52. And *came out of their graves* after his resurrection, & went into the holy City, & appeared to many, ver. 53.
O death, I will be thy death: ô grave, I will be thy destruction, Hos. 13. 14.	Christ being raised from the dead, dyeth *no more*; death hath *no more dominion* over him, Rom. 6.9. Death is *swallowed up into victory*, 1 Cor. 15.54. O Death, *where is thy sting?* O grave, *where is thy victory?* ver. 55.

Type

Type	*Accomplishment.*
	Now *in the end of the Sabbath*, when *the first day of the week began to dawne*, *Mary Magdalene* came to see the Sepulcher, Mat. 28. 1.
And the Priest shal shake the sheafe of the *first fruits* before the Lord, that it may be acceptable to you, *the morrow after the Sabbath*, Lev. 23. 11.	And behold, there was a great Earth-quake: for the Angel of the Lord descended from heaven, and came and rolled away the stone from the doore, and sate upon it, &c. ver. 2. He is not here, for he is risen, &c. ver. 6. Christ is risen from the dead, *the first fruits* of them that sleepe, 1 Cor. 15. 20. The *first fruits* is Christ, ver. 23.
And *Jonah* was in the belly of the Fish three daies and *three nights*, Jon. 1. 17.	The Sonne of man *three daies and three nights* in the heart of the earth, Mat. 12. 40

Type	*Accomplishment.*
The third day, *God* spake unto the fish, & it *cast out Jonah on the dry land*, Joh. 2. 10.	Destroy this temple, *and in three daies* I will reare it up againe, Joh. 2. 19. He spake of the temple of his body, ver. 21. As soone as he was risen from the dead, his Disciples remembred, and beleeved the Scriptures, & the word which he spake unto them, ver. 22.

For thine instruction, meditate on the { *Prophecy* / *Types* / *Story* } *of Christs resurrection.*

For thy comfort, apply to thy selfe the benefits thereof.
For thy correction, examine thy spirituall resurrection from dead works.

Quicken
- Thy faith by the Hymne.
- Thy repentance by the exhortation.
- Thy zeale and devotion by the prayer ensuing.

An

An Hymne for Easter Day.

OPen me the gates of righteousnesse, that I may goe into them, and give thankes unto the Lord, *Psal.* 118. 19.

This is the gate of the Lord, the righteous shall enter into it, verse 20.

I will thanke thee, for thou hast heard me, and art become my salvation, *ver.* 21.

Thou wilt shew me the paths of life, *in thy presence is the fulnesse of joy: and at thy right hand there are pleasures for evermore, Psal.* 16. 11.

The same stone which the builders refused, is become the head stone *in the corner, Psal.* 118. 22.

This is the Lords *doing, and it is marvellous in our eyes, ver.* 23.

This is the day which the Lord hath made, *we will rejoyce and be glad in it, ver.* 24.

Why do the Heathen *rage continually, and the people imagine a vaine thing? Psal.* 2. 1.

The Kings of the earth set themselves, and the Rulers take counsell together, against the Lord, and against his anoynted, ver. 2.

He that sitteth in the Heavens shall laugh, the Lord shall have them in derision, ver. 4.

The Lord upon thy right hand shall wound

wound even Kings in the day of his wrath, Pſal. 110. 5.

Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure, ſaying, Pſal. 2. 5.

Yet have I ſet my King upon my holy hill of Sion, Pſal. 2. 6.

He ſhall judge among the Heathen, hee ſhall fill their place with the dead bodies, and ſmite in ſunder heads over divers countries, Pſal. 110. 6.

He ſhall drinke of the brooke in the way, therefore ſhall he lift up his head, *ver. 7.*

Be wiſe now therefore, O yee Kings, bee learned yee that are Judges of the earth, Pſal. 2. 10.

Serve the Lord with feare, and rejoyce unto him with reverence, ver. 11.

Kiſſe the Sonne leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled, yea, but a little, bleſſed are all they that put their truſt in him, ver. 12.

THE

THE ADMONITION
for *Easter-day.*

THE ANALYSIS.

We must pray and strive for repentance from *dead works*, and *newnesse of life*, because

[a] 1. It is *Gods* Commandement.
[b] 2. It is the *Saints* practice.
[c] 3. It is the evidence of our *new birth*.
[d] 4. It is the effect of Christs resurrection in us.
[e] 5. It is the end of our redemption.
[f] 6. It obtaineth remission of sinnes.
[g] 7. It avoideth Gods temporall judgements.
[h] 8. It is the onely meanes to shun eternall death.
[i] 9. It maketh us blessed even in this life.

THE

THE TEXTS.

1 Gods Commandements.

Cast off, concerning the conversation in times past, that *old man*, which is corrupt through deceivable lusts, Ephes. 4.22.

And *be renewed* in the spirit of your minds, vers. 23.

And *put on the new man*, which after God is created in righteousnesse and true holinesse, vers. 24.

2 Saints practice.

[b] *Ye have* put off the *old man* with his works, Col. 3.9.

And *have put on the new man*, which is *renewed* in knowledge, after the Image of him that created him, vers. 10.

3 It is the evidence of our new birth.

[c] Being *born anew*, not of mortall seed, but of immortall, 1 *Pet.* 1.23.

As *new-born babes*, desire the sincere milk of the Word, that ye may grow thereby, 1 *Pet.* 2.2.

New wine must be put into *new bottels*, Mat. 9.17.

4 It is the effect of Christs resurrection.

[d] As *Christ* was *raised* from the dead to the glory of the Father:

ther: So alſo we ſhould *walke in newneſſe of life*, Rom.6.4.

e We are delivered from the Law being dead to it, wherewith we are holden, that we ſhould ſerve in *newneſſe* of Spirit, *Rom.* 7.6.

5 It is the end of our reſurrection.

Purge out the *old leaven*, that ye may be a *new lump*, 1 Cor.5.7.

If any man be in *Chriſt*, let him be a *new creature*. Old things are paſſed away; behold, all *things* are become *new*, 1 Cor.5.17.

In *Chriſt*, neither circumciſion availeth any thing, nor uncircumciſion, but a *new creature*, Galat. 6.15.

According to his mercy he hath *ſaved us*, by the *waſhing* of the new *birth*, and renewing of the *Holy Ghoſt*, Tit.3.5.

f Returne and *live*, Ezek.18.32

6 It obtaineth remiſſion of ſinnes.

Ceaſe to doe evill, learn to doe well, &c. Iſa.1.16.

Though your ſinnes were as *crimſon*, they ſhal be *made white* as ſnow, verſ.18.

7 It freeth from temporall puniſhment.

g *Unleſſe ye repent*, ye ſhall all like-

likewise perish, Luk. 13.3.

h Repent, and doe the first works, *Rev.* 2.5.

i *Blessed* is he that hath part in the *first resurrection*, for the second *death* shall have no power over him, *Rev.* 20.6.

i It maketh us happy.

A Prayer for Easter-day.

GLorious *Sunne of righteousnesse*, who this morning didst prevent *the dawning of the day*, by sending forth the beames of thy glorified body out of the pit of darkenesse, and *shadow of death*, shine upon my soule by the light of thy grace; *inlighten* my darke apprehension of the mysteries of thy resurrection; inflame my cold affections, and revive my heart, even deaded with pensive thoughts upon thy bitter passion. O how did the surest ground of faith shake, the safest Anchor of hope loosen, at the earth-quake at thy death! What smiting together of knees, what wringing of

of hands, what knocking of breasts, what fainting of hearts, what hanging downe of heads was there at the giving up of thy Ghost, when thy head hung down on the Crosse? with thee the faith, with thee the hope, with thee the joy, with thee the life of thy dearest Disciples might seeme to expire. What should or could the prisoners of death ever expect, when they saw him whom they thought to have been their redeemer, the Lord of life, arrested by death, and kept close prisoner in the grave so long? O death, how sharp was then thy sting! O grave, how fearefull was thy seeming victory! But blessed be the Angel which removed the stone, and thereby made way, that *the stone which the builders refused*, might be preferred to be *the head stone in the corner*. Blessed be the right hand of thy Father, which in raising thee out of the grave, raised our hope out of the dust. For

where

where is our hope? Our hope is e-
ven in thee, O Christ, and thy re-
Joh. 11. 25. surrection. *Thou art the life and*
the resurrection of all that be-
leeve in thee. Death, like a hornet,
by stinging thee hath lost his
sting, and now may make a buz-
zing noise to affright me, but can
thrust out no sting to hurt me.
The grave, by thy lying in it, is
turned to a bed, and a with-
drawing roome to retire my selfe
a while, to put off this ragged
flesh, and attire my selfe with
robes of glory. Now I dare in-
sult over death and hell, since thy
triumph over them: *O death,*
where is thy sting? O grave,
where is thy victory? O my soul,
where is all thy comfort? *If in*
this life, thou art most miserable;
but if thy life be hid with Christ
in God, then when Christ which is
thy life shal appeare, thou *shalt al-*
so appeare in glory. What though
I mourn here? I shall be comfor-
ted. What though I fast here? I
shall be satisfied. What though I

am

am disgraced here? I shall be glorified. What though I am here trampled under feet? I shall there be crowned. What though *my flesh be eaten* with *wormes*, and those wormes turned into dust, and that dust blowen by the wind over the face of the earth? Yet, after *thou turnedst man to destruction, againe thou sayest, Come again, ye children of men. I know* thou *my Redeemer livest, and shalt stand up at the last day, and I shall see thee in my flesh with these eies, & no other.* Lord, establish this beliefe in me: beat down all the *forts*, that naturall reason reareth against it. Grant that I may every day more and more feele, as the power of thy birth in my regeneration, and of thy death in my mortification, so also of thy resurrection, in my rising from the death of sin to the life of grace. Lord, thou restoredst life to three men: to one in his bed, to another on the beere, to the third in the grave.

They

They who conceive ſinne in their hearts, are like him that was dead in his bed; they who bring it forth into action, are like him that was brought forth dead on the beere; but they that continue in ſin and all impurity, and putrifie in the cuſtome thereof, are like him that was foure dayes dead, and ſtank in the grave. Such a one, or worſe am I, for I have layen, not foure dayes, but many yeares in this loathſome grave, and am even devoured of the *worme* of conſcience. Yet Lord, this day of thy glorious reſurrection ſay unto me, as thou didſt to him, *Come forth, awake thou that ſleepeſt, and ſtand up from the dead, and I will give thee light.* Make this day of thy Reſurrection from the death of nature, the day of my riſing from the death of ſinne and corruption, firſt to the life of grace, and after to the life of glory, *Amen.*

Ephes. 5. 14.

THE

THE
Feast of our Lords Ascension:
OR,
Holy Thurs-dayes Devotion.

The ground of the Feast { In the Old Testament { Prophecies. Types. / In the New, the History of our Saviours going in triumph into Heaven.

PARALLEL.

Prophecie.	*Historie.*
Thou hast *ascended* up on high, thou hast led captivitie captive, Psalm. 68. 18.	And when he had spoken these things, while they beheld him, he was *taken up*, Acts 1.9.
He rode upon the Cherubins, and did flye; yea, he did flye upon the *wings of the wind*, Psa. 18.10	For a *Cloud* tooke him out of their sight, *Acts* 1.9.
Sit thou on my *right hand*, Psalm. 110.1.	Hee was carried up into Heaven, and he sate on the *right hand* of God, *Mar.* 16.19.

Type.

Type.	*Accomplishment.*
Eliah was *taken up* with a fiery Chariot, 2 *King.* 2. 11.	While he blessed them, he was parted from them, and *carried up* into heaven, *Luk.* 24. 51.

For thine instruction, meditate upon the { *Prophecy* / *Type* / *Story* } *of Christs Ascension.*

For thy comfort, apply the benefits thereof to thy selfe.
For thy correction, examine thy desires and affections, and check thy earthlinesse and worldlinesse.

Quicken
- Thy faith and joy by the Psalme.
- Thy love and hope by the Exhortation.
- Thy zeale and devotion by the Prayer ensuing.

THE

The Hymne for Aſcenſion day;

Wherein all parts of Chriſt his glorious returne in triumph into heaven, are prophetically expreſſed: as

1. His lifting [a] up himſelfe from the earth.
2. The clouds receiving [b] and carrying him.
3. The Angels [c] meeting him.
4. The heavens [d] opening to him.
5. God the Fathers enthronizing him into his everlaſting Kingdome.

GOD [a] *is* gone up *with a merry noyſe; and the Lord in the ſound of the trump,* Pſalme 47.5.

Be thou exalted, *Lord, in thine owne ſtrength; So will we ſing and praiſe thy power,* Pſalme 21.13.

Set up *thy ſelfe, O God,* above the Heavens: *and thy glory* above all the earth, Pſalme 108.5.

[b] *O ſing unto God; ſing praiſes unto his Name: magnifie him that* rideth upon the Heavens (*or clouds*) *by his Name* JAH, *and rejoyce before him,* Pſal.68.4.

In thy Majeſty ride *proſperouſly, becauſe of truth, meekneſſe, and righteouſneſſe; and thy right hand ſhall teach thee terrible things,* Pſal.45.4.

The Chariots of God are twenty thouſand, even thouſands of Angels: *the Lord is among them as in Sinai in the holy place,* Pſal.68.17.

[d] Lift

[d] Lift up *your heads, O ye* gates, *and* be *ye* lift up, *ye everlasting* doores, *and the King of glory* shall come in, *Psalme* 24.7.

Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battell, verse 8.

Lift up *your* heads, *O ye* gates, *and be ye* lift up *ye everlasting* doores, *and the King of glory* shall come in, *verse* 9.

Who is the King of glory? Even the Lord of Hosts; he is the King of glory, verse 10.

[e] *I have set* my *King upon my holy hill of Sion, Psal.* 2.6.

Aske of me, and I will give *thee the heathen for thine* inheritance, *and the uttermost parts of earth for thy* possession, *verse* 8.

The Lord shall send the rod of thy power out of Sion; *be thou Ruler in the middest among thine enemies, Psa.* 110.2.

Thou shalt bruise them *with a rod of yron, and* dash *them in peeces like a potters vessell, Psal.* 2.9.

The

The Exhortation for Aſcenſion day.

We ought to ſet our affections on things above;

1 Becauſe there is the ſource of our Soule, which is of an heavenly and divine nature.
2 Becauſe there is our Head.
3 Becauſe there is the nobler and better part of our body.
4 Becauſe there is our abiding City.
5 Becauſe there is our manſion houſe.
6 Becauſe there is our hope & inheritance.
7 Becauſe there are true joyes and durable riches.

GOD created man in his *own* Image, Gen. 1. 27. *God* formed him of the duſt of the earth, and *breathed* into his noſtrils the *breath of life*, Gen. 2. 7.

In heaven is, 1 The ſource of our ſouls, created according to Gods image.

Then shall the dust returne to the earth as it was, *Eccl.* 12.7.

The *spirit returneth* to God that gave it, *Ibid.*

We had Fathers of our flesh which corrected us; shall we not be much more in subjection to the *Father of spirits*, and live? *Heb.* 12.9.

Exceeding great and pretious promises are given to us, that by these we might be partakers of the *divine nature*, having escaped the corruption that is in the world, 2 Pet. 1.4.

Our Head. He was *carried up into heaven*, and sate at the right hand of *God*, Make 16.19.

Whom the *heavens* must *containe*, Acts 3.21.

I saw the *heaven* opened, and the Sonne of man *standing at the right hand of* the Father, *Acts* 7.56.

I goe out of the world to the Father, *John* 14.28.

Our conversation is in heaven, from *whence also* we look for the Sa-

Saviour, the Lord Jesus, *Phil.* 3.20

If ye be risen with Christ, seeke the things that are above, where *Christ sitteth on* the right hand of God, Col. 3.1.

Set your affections on things that are above, and not on things on the earth, vers. 3.

Ye are come to the generall Assembly, and *Church of the first-borne*, which are written in *heaven*, and to the spirits of just men made perfect, *Heb.* 12.23.

3. The nobler parts of tha Church.

Now ye are no more strangers and forreiners, but *fellow-Citizens with the Saints*, and of *the houshold of God*, Ephes. 2.19.

4 Our countrie.

For here we have no continuing citie, but we *seeke one to come*, *Heb.* 13.14.

For this we groane earnestly, desiring to be cloathed with our house which is from heaven, 2 Cor. 5.2.

Arise and depart, for this is no rest for you, Mic. 2.10.

They confessed that they were strangers, and sought a Citie

whose builder and maker is God, *Heb.*11.13.

I beseech you as strangers and pilgrims, abstaine from fleshly lusts, 1 *Pet.*2.11.

I am a stranger and sojourner, as all my Fathers were, *Ps.*39.12.

5 Our mansion house.

In my Fathers house there are many *mansions*; I goe to prepare a *place* for you, Joh.14.2.

6 Hope and inheritance.

If in this life onely *we have hope in Christ*, we are of all men most miserable, 1 *Cor.*15.19.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us againe to a lively hope*, by the resurrection of Jesus Christ from the dead, 1 *Pet.* 1.3.

To an *inheritance incorruptible*, and undefiled, and that fadeth not away, reserved in heaven for you, 1 *Pet.*1.4.

No true joyes nor durable riches but in Heaven.

Lay up your *treasure in Heaven, &c.* Mat.6.19.

Looke not on things which are seene, but on things which are not

not ſeene; For the things which are ſeene are temporall, but *the things which are not ſeene are eternall*, 2 Cor. 4. 18.

Vanity of vanities, all is but vanity, *Eccleſ.* 1. 2. & 12. 8.

Whom have I in heaven, *but thee*, and I deſire *nothing* on the earth *with thee*, Pſal. 73. 25.

The prayer for Aſcenſion day.

GLorious and gratious Redeemer, Lord Jeſus Chriſt, who *humbledſt thy ſelfe, and didſt become obedient to death, even the death of the Croſſe, and therefore thy Father highly exalted thee above the grave* in thy reſurrection, above the earth in thy aſcenſion, above the heavens in thy *ſeſsion* at his right hand, and then *he gave thee a name above all names, that at the Name of Jeſus every knee ſhould bow, both of things in heaven, and in earth, & of things under the earth*: I humbly bow the knees, not only of my body, but

of my heart and soule also unto thee. I never heare of thee, or remember, never think, or speak of thee, but with greatest reverence and love that heart can conceive, or tongue expresse. I admire the mystery of thine incarnation; I tremble at the horror of thy passion; I adore the power of thy Resurrection, and I triumph in the glory of thine Ascension. My God and my Lord, make me wholly thine as thou art mine. Thy birth was my life, thy life my merit, thy death my ransome, thy resurrection my delivery out of the prison of death, (where thy father layd thee up for my debt) thy ascension my assurance, and taking possession of an *incorruptible and undefiled inheritance reserved in the Heavens. O Saviour*, if thou haddest not beene borne, I had never beene borne *anew*; if thou hadst not *dyed* for my *sinnes*, I had *died in my sinnes*: if thou hadst not *risen from the dead*, my soule might

have been *with thee in Paradiſe*, but *my body* ſhould not have *reſted in hope*, neither ſhould I have ever *ſeene God in my fleſh*. If thou hadſt not aſcended, I might have been freed from hell, but I ſhould never have had a *place prepared* for me in Heaven. O Lord, when thou cameſt to us on earth, *John* was thy *forerunner*, but thou wert my *fore-runner* in thy returne into Heaven. *John prepared the way before thee* on earth: but thou *preparedſt a way before me* into Heaven. That way, and thoſe regions in the aire which *Lucifer* defiled and curſed by his *fal through* them *from Heaven*, thou haſt cleanſed and bleſſed by thy *marching triumphantly through them* into Heaven. O bleſſed *Creator* and *repairer* of nature, in thee not onely *all the kindreds of the earth*, but all creatures under the Cope of heaven are bleſſed; and therefore they *ſigh & groane* together with us, deſiring fervently thy ſecond

coming. The earth was blessed and sanctified by thy birth, and thy treading upon it: the water, by thy descending into the river *Jordan* at thy baptisme, and walking on the Seas. Now the *Aire* likewise, and *fire* expected an honour & a *blessing from thee*, and both received it: the *aire* by thy *ascending* through it; the *fire* by *sending down* the *holy Ghost* in the likenesse of fiery *cloven tongues*. *O Lord my Redeemer, how excellent is thy Name in all the world!* Creatnres without voice praise thee, as the Heavens and earth: without understanding know thee, as the Starre that lighted the Sages to thee: without will *obey thee*, as *winds & seas*: without eares hearken to thee, as the fig-tree which thou cursedst, and it withered: *without naturall affection* bemoane thee, as the stones that clave, the vaile that rent, the earth that quaked at thy passion: without will voluntarily offer thee service, as the *Fole* to beare

beare thee, the *Dove* to manifeſt thee, the *Fiſh* to diſcharge thee, the *Sun* to hide thine ignominie among men, and here the *Cloud* to vaile thee from mortall eye, and tranſport thee into Heaven. *O Lord my Redeemer, how excellent is thy Name in all the world! who makeſt the light thy garment, the Angels my meſſengers*; the aire thy race, the clouds thy *chariot*, and *flyeſt upon the wings of the wind* into heaven. *Thou art aſcended up on high, thou haſt led captivity captive.* In thy Paſſion thou waſt *Deaths death*, and killedſt it: in thy buriall, thou waſt the *Graves* grave, and deſtroyedſt *deſtruction*; and now in thy Aſcenſion thou conqueredſt conqueſt it ſelfe, and *ledſt captivity captive, and receivedſt gifts for men*, for the whole Church and every Beleever. *O Lord*, beſtow theſe gifts liberally upon me, that I may *grow in grace and the knowledge and love of thee.* This day thou liftedſt up thy bo-

dy from the earth; lift up my heart from it. This day thou transportedst thy body to Heaven; transport my desires thither. This day thou setledst thy selfe in thy *Throne*, at the *right hand of thy Father*; fix my thoughts, and settle mine affections on thee in Heaven, and on Heaven for thee, e *Amen.*

The

The Feast of the comming downe of the *Holy Ghost*, or, Whitsundayes Devotion.

The ground of this Feast, { In the Old Testament { Prophecies. Types. / In the New, the { Promises. Performance of *sending the holy Spirit.*

PARALLEL.

Prophecie.	*Historie.*
I will *powre out of my Spirit upon all flesh*, and your sons & daughters shall prophecy, &c. Joel 2.28.	These are not drunken as ye suppose, *Acts* 2.15. This is that which was spoken by the Prophet Joel, vers. 16. And it shal come to passe in the last daies, that I wil *powre out my Spirit upon all flesh*, vers. 17.

Type.	*Accomplishment.*
He tooke up the mantell of *Eliah* that fell from him, and when the sonnes of the Prophets saw him, they sayd, *The Spirit of* Eliah *doth rest on* Elisha, 2 King. 2.13.	And they were *filled with the holy Ghost, &c. Acts* 2.4. God sent the *Spirit of his Sonne* into your hearts, *Gal.* 4.6.

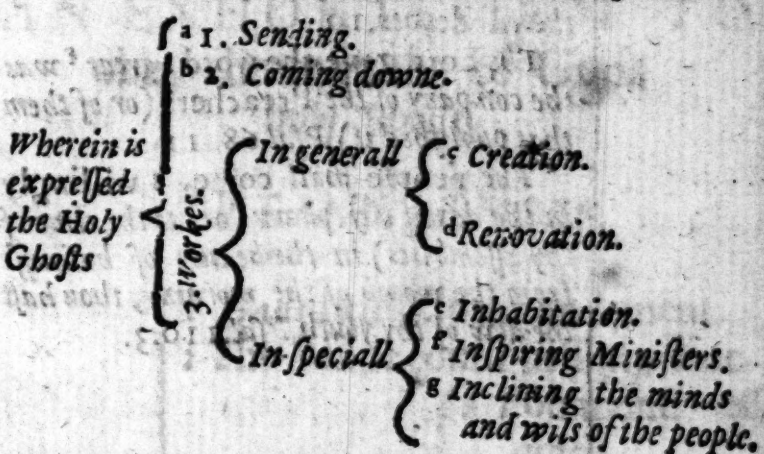
Pro-

PARALLEL.

Promiſe.	*Performance*
Yee ſhall be *baptized with the Holy Ghoſt* within theſe few daies, Acts 1.5.	They were *filled with the Holy Ghoſt, &c.* Act. 2.4.
He ſhall baptize you with the holy Ghoſt *and with fire*, Mat. 3.11.	There appeared to them cloven tongs *like fire*, and it ſate upon each of them, Act. 2.3.
Theſe ſignes ſhall follow them that beleeve, They ſhall *ſpeake with new tongues*, Mar. 16.17.	And they began to *ſpeake with other tongues* as the Spirit gave them utterance, Act. 2.4.

The

The Hymne for Whitſunday;



O Lord, *how manifold are thy works? In wiſdome haſt thou made them all: the earth is full of thy riches,* Pſal. 104. 24.

So is the great and wide *Sea alſo, wherein are things creeping innumerable, both ſmall and great beaſts,* ver. 25.

Theſe wait all upon thee, and thou giveſt them their meat in due ſeaſon, ver. 27.

[a] *Thou* ſendeſt forth thy Spirit: *they are* [b] created, *and thou* [c] reneweſt *the face of the earth,* ver. 30.

Thou haſt aſcended up on high: thou haſt led captivity captive, and received gifts *for men; yea, even for the rebellious, that the Lord* GOD *might* [d] dwell *among them,* Pſal. 68. 18.

He bowed the Heavens and [e] came downe, Pſal. 18. 9.

He

He rode upon the Cherubins, and did flie: he did even flie upon the wings of the winde, *ver.* 10.

The Lord gave the word: *great* [f] *was the company of the* Preachers (*or of them that published it*) *Psal.* 68. 11.

The people *shall* come, [g] willingly *in the day of thy power* (*or at the time of thy assemblies*) *in the beauty of holinesse from the womb of the morning, thou hast the dew of thy youth, Psal.* 110. 3.

AN

AN EXHORTATION TO obey the motions of Gods holy Spirit.

THE ANALYSIS.

The motives to obey the motions of the Spirit are
- 1 *Gods* strict Commandement.
- 2 The *Saints* continuall practice.
- 3 The Spirits excellency, who is the
  - 1 Fountaine of grace.
  - 2 Lord of life.
  - 3 Comforter of the Elect.
  - 4 Teacher of the Church.
- 4 The benefits of obeying them.
- 5 The danger of resisting them.

1. *Precepts of God.* WAlke in the *Spirit*, Gal. 5. 16. If we live in the *Spirit*, let us *walke* in the *Spirit*, vers. 25.

Grieve not the holy *Spirit* of *God*, whereby ye are sealed to the day of redemption, Ephes. 4. 30.

Quench

Quench not the spirit of God, 1 Thess. 5. 19.

Ye stiff-necked and uncircumcised in heart and eares, ye doe alwaies *resist the Holy Ghost*, Act. 7. 51.

2 Practice of Saints.

There is no condemnation to them that are in *Christ Jesu*, who *walke not after the flesh, but after the Spirit*, Rom. 8. 1.

That the righteousnesse of the Law might bee fulfilled in us, who *walke not after the flesh, but after the Spirit*, ver. 4.

Ye are *not in the flesh, but in the Spirit*, if the *Spirit* of *God* dwell in you, ver. 9.

3 The Spirits excellencie, who is the Spirit of holinesse.

As many as are led by the *Spirit of* God, are the Sonnes of *God* ver. 14.

Declared to bee the Sonne of God according to the *Spirit* of *holinesse*, Rom. 1. 4.

The Law of the *Spirit of life* in *Christ Jesu*, hath made me free from the Law of sinne, and of death, Rom. 8. 2.

Ye have not received the Spi-

rit

rit of *bondage* againe to feare; but the *Spirit of* [c] *Adoption*, whereby we cry, *Abba, Father*, ver. 15.

They despite the *Spirit of* [d] *Grace*, Heb. 10. 29.

The *Spirit* maketh [e] *Intercession* for us with sighes and grones that cannot be expressed, Rom. 8. 26.

To one is given the *Spirit of the Word* of [f] *Wisdome*; to another the Word of Knowledge by the same *Spirit*, 1 Cor. 12. 8.

All these worke one and the same *Spirit*, ver. 11.

The Father of Glory give unto us the *Spirit of Wisdome* and revelation in the knowledge of him, Ephes. 1. 17.

The *Spirit of* [g] *Glory* and of *GOD* resteth in us, 1 Pet. 4. 14.

When the *Spirit of* [h] *Truth* is come, he will leade you into all *Truth*, Joh. 16. 13.

Now the *Lord* is that *Spirit*; and where the *Spirit* of the *Lord* is, there is *Liberty*, 1 Corinthians 3. 17.

[c] Adoption.
[d] Grace.
[e] Prayer.
[f] Wisdome.
[g] Glory.
[h] Truth.

He

4. Benefits of obeying the Spirit.

He that soweth to the *Spirit*, shall of the Spirit *reape life everlasting*, Gal. 6. 8.

Walk in the *Spirit*, and ye *shall not fulfill* the lusts of the flesh, Gal. 5. 16.

The *fruits of the Spirit* are *love, peace, joy, &c.* ver. 22.

If yee be led by the *Spirit*, ye are *not under the Law*, verse 18.

5. Danger of resisting.

Whosoever speaketh *against the Holy Ghost*, it *shall not be forgiven him*, neither in this world, nor in the world to come, Matth. 12. 32.

Of *how much sorer punishment* shall he be thought worthy, who hath *trodden under foot* the Sonne of God, and hath accounted the bloud of the covenant (wherewith he was sanctified) an unholy thing, and hath done *despight to the Spirit of grace*? Heb. 10. 29.

A

A Prayer for Whitsunday.

INcomprehensible *Spirit*, the third person in the blessed and glorious Trinity, who after the Father had *manifested* himselfe to the world in the workes of Creation, and the Sonne in the workes of Redemption, finished in his flesh, diddest *manifest* thy selfe on this day in a wonderfull manner by the *sound of a rushing winde*, and the light of *fiery tongues*; *manifest* thy selfe most powerfully and gloriously in the universall Church, by enlarging her bounds, and making up her breaches; by hallowing her Assemblies, and furnishing her Pastors, and *knitting the hearts* of all her *members* in true *love*, *the bond of perfection*. Perfect the work of Sanctification in all thine Elect: *manifest* thy selfe also graciously this day, and declare thy gifts in the tongues of the Preachers, and eares of the hearers, and the hearts

of

of all the Congregation. Direct the mouthes of the preachers, that they may skilfully *sow the seed*; and *open the eares*, and mollifie the hearts of the hearers, that they may receive it profitably, and *bring forth the fruits of the Spirit abundantly; which are love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, &c.* O Eternall and infinite *Holy Ghost*, the love of the Father and the Sonne, who didest *descend* upon our Saviour in the *likenesse of a Dove*, without gall, purge out of my conscience all *gall* of malice and *bitternesse*, and grant that with *meekenesse I may receive the ingraffed Word, which is able to save my soule*. O *holiest Spirit*, eternall breath of the Father & the Son, and Former of the Word in the wombe who cameſt with a *sound*, come downe upon me in the *sound* of thy Word preached; though not in the extra-

ordinary

ordinary gifts of *Prophecie*, *tongues and healing*, yet in the ordinary graces of *Faith*, *Hope*, and *Charity*, the *Spirit of ſupplication and prayer*, of *wiſdome and ſpirituall underſtanding*, of *power* and ghoſtly comfort. O heavenly Spirit, proceeding from the Father and the Son, who deſcendedſt from heaven like a mighty ruſhing Winde, throw me downe to the ground in humility, and proſtate my heart and ſoule before thee: *Beat downe all ſtrong holds of carnall imaginations*, and worldly thoughts, reſiſting thy grace. Chaſe away all clouds of errour out of my underſtanding: cleare my will of all Fogges of noyſome deſires; coole and refreſh me in the heat of perſecution, fill the ſailes of my affections, and drive me ſpeedily into the *faire haven where I would be*. O divine fire, burning continually in the hearts of the faithfull, and conſuming all our ſpirituall ſacrifices, who this day diddeſt

deſcend

descend and appeare in the likenesse of fiery tongues, be a *fire* in my heart and tongue, that I may be fervent in my Meditations and Prayers, and zealous in the profession and defence of thy Truth. Inlighten the darknesse of my understanding, inflame the coldnesse of my affections, purge out the drosse of my corruptions, direct mee in all affaires of this life, assist me in all exercises of Devotion, strengthen mee in all assaults of temptations, comfort mee in all miseries of affliction, *seale* all the gracious promises of thy Gospel unto me, and *seale me to the day of redemption*. So be it, *Amen*.

Into my minde descend, ô *Dove*,
Gall purge cleane out of me:
With *silver wings* raise me above,
My *Saviour Christ* to see.

Great

GREAT BRITAINES FEAST upon the fift of NOVEMBER:

For the happie deliverance of his Majesty, Queene, Prince, and States of the Parliament, from the most traiterous and bloudy intended Massacre by Gunpowder, in the yeare 1605.

The ground of the keeping this Feast, is

1. An ordinance of the people of God upon the like occasion, Hester 9. 27.
2. An Act of Parliament, for publike thankesgiving to Almighty God, Anno 3°. *Jacobi Regis.*

PARALLEL

PARALLEL.

Hester.	*Act of Parliament.*
I	I
And when *Haman* saw that *Mordecai* bowed not, nor did him reverence, then was *Haman* full of wrath. And hee thought scorne to lay hands on *Mordecai* alone, for they had shewed him the people of *Mordecay*. Wherfore *Haman* sought to destroy *all the Jewes*, that were throughout the whole Kingdome of *Ahashuerus*, Hester. 3. 5, 6.	For as much as no Nation of the earth hath beene blessed with greater benefits then this Kingdome now enjoyeth; the which many malignant and divellish Papists, Jesuites, and Seminarie Priests much envying, conspired most horribly, when the King, Queene, and Prince, *and all the Lords* and the Commons should have assembled themselves in the upper house of Parliament, suddenly to have blowne up the said *whole house* with Gunpowder.

PA-

PARALLEL.

2 3

And *Hester* said, If it please the King, and I have found favour in his sight, let it be written, to reverse *the letters* devised by *Haman* the Sonne of *Hammedatha* the Agagite, which hee wrote to destroy the Jewes which are in *all the Kings provinces*, Hester 8.5.

An invention inhumane, barbarous, and cruell, which would have turned to the utter ruine of this *whole Kingdome*, had it not pleased Almighty God, by inspiring the Kings Majesty with a divine spirit, to interpret some dark phrases of a *Letter* shewed to his Majesty, above and beyond all ordinary construction.

PARALLEL.

3

In the *thirteenth day* of the twelfth moneth, when the decree *drew near to be put in execution*, in the day that the enemies of the Jewes hoped to have power over them, it was turned to the contrary, that the Jewes had rule over them that hated them, Hester 9. 1.

3

Upon the *fift of November*, GOD miraculously discovered this hidden Treason, *not many houres* before the appointed time for the execution thereof.

4

When *Hester* came before the King, she commanded by Letters, that the wicked

4

To the end that our unfeined thankfulnesse may never be forgotten, but bee had

PARALLEL.

wicked deviſe which *Haman* deviſed againſt the Jewes, ſhould returne upon his owne head, Heſter 9. 25. &c.

Wherefore the Jewes ordained, and tooke *upon them and their ſeed*, and *upon all ſuch as joyned themſelves unto them*, that it ſhould not faile, that they *would keepe thoſe* dayes according to the writing, and according to their appointed time *every yeare*, verſe 27.

And

had in a perpetuall remembrance, that all ages to come may yeeld praiſes to his divine Majeſty for the ſame; and have in memory this joyfull day of deliverance. Be it therefore enacted by the Kings moſt excellent Majeſty, the Lords ſpirituall and temporall, and the Commons in this preſent Parliament aſſembled; that all and ſingular Miniſters in *every Cathedrall* and *Pariſh Church*, or other uſuall place for Common Prayer within this Realme

of

PARALLEL.

And that thoſe dayes ſhall be remembred and kept throughout *every generation, every family, every province, and every city, ver.* 28.

And that thoſe dayes of Purim ſhall not faile from among the Jewes, nor the memoriall of them periſh from their ſeed, *ibid.*

Then *Heſter* the Queene, the daughter of *Abihail*, and *Mordecai* the Jew, wrote with all authority

of England, and the Dominions of the ſame, *ſhall alwayes* upon the fift day of November, ſay Morning Prayer, and give unto Almighty God thankes for this moſt happie deliverance. And that *all and every perſon & perſons inhabiting within this Realme of England, and the Dominions of the ſame*, ſhall *alwayes upon that* day diligently and faithfully reſort to the Pariſh Church, or Chappell accuſtomed, or to ſome uſuall Church or Chappell, where the

PARALLEL.

authority to confirme this second Letter of Purim, ver. 29.

the said Morning Prayer, Preaching, or other Service shall be used, & then and there to abide orderly and soberly during the time of the said Prayers, Preaching, or other service of GOD, there to be used and ministred.

As this Feast of the Jewes was called Purim, from the Hebrew root signifying a lot; so may this Feast of our Kingdome bee called Purim, either from the Hebrew *Pur*, signifying a Lot, because the Lot which the Popish Traitours cast upon us, fell upon themselves; or the Greek πῦρ, signifying fire, or the Latine *Pyrius pulvis*, signifying Powder, because on this day God delivered the King, and State, from fire and Gunpowder.

For

For thy Instruction, meditate upon { The great and manifold dangers, to which the Church of God is subject in this world.

For thy Comfort, recount { Gods miraculous and gratious deliverances of his children, even beyond hope.

Quicken {
- Thy loyalty by the Admonition.
- Thy thankesgiving by the Hymne.
- Thy zeale and devotion by the Prayer ensuing.

THE

THE ADMONITION

All that feare God, ought to abhorre and deteſt all traiterous and bloodie conſpiracies againſt the Prince & State: becauſe

God
- Strictly forbids.
- Dreadfully threatens.
- Miraculously diſcovers.
- Severally puniſheth all Treaſons and conſpiracies,

as we ſee in
1. CORAH.
2. ABSOLON.
3. ADONIAH.
4. ZIMRI.
5. Servants of Ammon.
6. SULLAM.
7. HAMAN.
8. Servants of the Noble man in the Parable.
9. JUDAS.

THE TEXTS.

God forbiddeth conspiracies.

SAy ye not a *confederacy*, to all them to whom this people shall say a confederacie, neither feare ye their feare, nor be afraid, Esay 8. 12.

Touch not mine anoynted, and do my Prophets no harme, Psal. 105.15.

Why doe the Kings of the earth set themselves, and the rulers *take counsell together*, against the Lord, and against his *anoynted*, saying, Psal. 2.2.

Let us breake their bonds asunder, and cast their cords from us, ver. 3.

Thou shalt not revile the *Gods*, nor curse the *Ruler of thy people*, Exod. 22.28.

Detract not from, or curse not the King, no not in thy thought, Eccles. 10.20.

Threatneth.

Thou shalt breake them with a rod of yron, and dash them in pieces like a potters vessell, Psal. 2.9.

Take

Take counſell together, and it ſhall *come to nought*; ſpeake the word, and it ſhall not ſtand: for God is with us, Eſay 8. 10.

They ſhall fret themſelves, and curſe their King, and they *ſhall looke upon the earth, and behold trouble and darkneſſe*, dimneſſe of anguiſh, and they ſhall be driven to darkneſſe, ver. 8, 22.

The Lord is knowne by the judgement which he executeth, the wicked is *entrapped in the works of his own hands*, Pſal. 9. 16.

Theſe things haſt thou done, and I kept ſilence, but I will reprove thee, and *ſet them in order before thine eyes*, Pſal. 50. 21. Diſcovereth

The bird of the ayre ſhall *carry the voyce*, and that which hath wings ſhall *tell the matter*, Eccleſ. 10. 20.

Now *Corah*, *Dathan*, and *Abiram*, roſe up before *Moſes*, with certain of the children of Iſrael, 250 Princes of the aſſembly, famous in the congregation, men of renoune, Numb. 16. 2. Puniſheth, as we ſee in Corah.

And they gathered themſelves againſt *Moſes* and againſt *Aaron*, &c. ver. 3.

And the earth *opened her mouth and ſwallowed them up*, and all their houſes, and all that appertained to *Corah*, and all his goods, ver. 32.

Abſolon. *Abſolon* ſent ſpies over all the Tribes of Iſrael, ſaying, Aſſoon as you heare the ſound of the trumpet, then *yee ſhall ſay*, *Abſolon* raigneth in *Hebron*, 2 Sam. 15. 10.

And *Abſolon* rode upon a Mule, and the Mule went under the thick bonghs of a great Oake, and his head caught hold of the Oake, and he was taken up between the heaven and the earth, and the Mule that was under him went away, 2 Sam 18. 9.

And ten young men that bare *Joabs* Armour, compaſſed about, and *ſmote Abſolon and ſlew him*, ver. 15.

Adoniah. *Adoniah* the ſonne of *Haggith* exalted himſelfe, ſaying, *I will be King*, and he prepared Cha-

riots and horſemen, and 50 men to runne before him, 1 King. 1.5.

And he conferred with *Joab*, and with *Abiathar* the Prieſt, and they following *Adoniah* helped him, ver. 7.

And King *Salomon* ſent by the hand of *Benaiah* the ſonne of *Jehoiada*, and *he fell upon Adoniah that he dyed*, 1 King. 2.25.

Zimri went in and *ſmote Elah, and killed him*, and reigned in his ſtead, 1 King. 16.10. Zimri.

And the people that were encamped heard ſay, *Zimri* hath *conſpired, and hath alſo* ſlaine the King. Wherefore all Iſrael made *Omri* the Captaine of the hoſt King over Iſrael that day in the Camp, ver. 16.

And *Omri* went up from *Gibethon* & all Iſrael with him, and they beſieged *Tirzah* ver. 17.

And it came to paſſe when *Zimri* ſaw that the Citie was taken, that he went into the Palace of the Kings Houſe, and *burned the Kings houſe over him with*

with fire, and died, ver. 18.

The servants of Ammon.

The servants of *Ammon conspired* against him, and *slew the King* in his owne house, 2 Kings 21. 23.

And the people of the land *slew all* them which had *conspired* against King *Ammon*, ver. 24.

Sullam.

Sullam the sonne of *Jabesh conspired* against *Zachariah*, and smote him before the people, *and slew* him, and reigned in his stead, 2 King. 15. 10.

Menahem went up from *Tirzah*, and came to *Samaria*, and *smote Sullam* the Sonne of *Jabesh* in *Samaria*, and *slew* him, and reigned in his stead, ver. 14.

Haman.

Harbonah one of the chamberlaines said before the King, Behold also the gallowes 50 cubits high which *Haman* had made for *Mordecai*, who had spoken good for the King, standeth in the house of *Haman*: and the King said, Hang him thereon. So they *hanged Haman* on the Gallowes that he had *prepared for*

Mordecai,

Mordecai, Eſter 7.9,10.

A certaine Noble man went into a farre Countrey, to receive for himſelfe a Kingdome, and to returne, *Luke* 19.12.

The ſervants of the Noble man

But his Citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reigne over us, verſ. 14.

Thoſe mine enemies which would not that I ſhould reigne over them, bring hither *and ſlay them* before me, verſ. 27.

Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt, by the mouth of *David*, ſpake before concerning *Judas*, which was *guide to them that* tooke Jeſus, Acts 1.16.

Judas.

Now this man purchaſed a field with the reward of iniquity, and falling headlong, *he burſt aſunder* in the midſt, and all his bowels guſhed out, verſe 18.

THE

THE HYMNE.

Wherein the Church
- 1 [a] Describeth her great & imminent danger.
- 2 [b] Ascribeth her deliverance to God onely.
- 3 [c] Declareth Gods justice upon her enemies, in bringing the evill upon them which they intended against her.
- 4 [d] Praieth for
  - [e] The advancemẽt of Gods glory
  - [f] The protection of his children.
  - [g] The confusion of his & her enemies.

[a] *If the Lord himself had not been on our side, may Israel now say, If the Lord himself had not been on our side, when men rose up against us, Psalme 124. 1.*

They had swallowed us up quick, *when they were so wrathfully displeased at us, vers. 2.*

[b] *But praised be the Lord, who hath not given us as a prey to their teeth, ver. 6*

Our soul is escaped even as a bird out of the snare *of the fowler, the snare is broken, and we are delivered, verse 7.*

Our helpe standeth in the name of the Lord which hath made heaven and earth, vers. 8.

Some put their trust in chariots, and some in horses, but we will remember the name

name of the Lord, Pſalm. 20. 7.

They are brought downe and fallen, but we are riſen and ſtand upright, verſ. 8.

They that put their truſt in the Lord, ſhall be even as mount Sion, which may not be removed, but ſtandeth faſt for ever, Pſalme 125. 1.

The hils ſtand about Jeruſalem, even ſo ſtandeth the Lord round about his people, from this time forth for evermore, verſ. 2.

God is a righteous Judge, ſtrong, and patient, and God is provoked every day, Pſalme 7. 12.

If a man will not turne, he will whet his ſword, he hath bent his bow and made it ready, verſe 13.

He hath prepared for him the inſtruments of death, *he ordaineth his arrows againſt the perſecutors, verſe* 14.

Behold, he travelleth with miſchiefe, he hath conceived ſorrow, and brought forth ungodlineſſe, verſe 15.

He hath graven and digged a pit, and is fallen into the deſtruction which he made for other, verſ. 16.

For his travell is come upon his owne head, and his wickedneſſe is fallen upon his owne pate, verſe 17.

The (* *Papiſts*) *are* ſunk downe in the pit which *they made*, in the ſame net which they hid privily *is their foot taken, Pſalme* 9. 15. * Heathen.

The Lord is knowne to execute judgement: the ungodly is trapped in the works

works of his owne hands, verſ. 16.

All thine enemies, O God, ſhall feele thy hand, thy right hand ſhall finde out them that hate thee, Pſal. 21.8.

Thou Lord ſhalt make them like a fiery oven in time of thy wrath, the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them, verſe 9.

Their fruit ſhall be rooted out of the earth, and their ſeed from among the children of men, verſ. 10.

For they intended miſchiefe againſt thee, and imagined ſuch a device as they were not able to performe, verſ. 11.

[d] *Up, Lord, let not man have the upper hand, Let the* misbeleevers *be judged in thy ſight, Pſal. 9.19.*

[e] *Save Lord, and heare us, O king of heaven, when we call upon thee, Pſalme 20. 9.*

Be thou exalted, Lord, in thine owne ſtrength, ſo will we ſing and praiſe thy power, Pſal. 21.13.

[f] *Remember, O Lord, the children of Edom in the day of Jeruſalem, how they ſayd,* Down with it, downe with it, even *to the ground, Pſalm 137.7.*

O daughter of Babylon, which art to be deſtroyed, *happy ſhall he be which rewardeth thee as thou haſt ſerved us, verſe 8.*

For the Lord hath pleaſure in his people, and helpeth the meek-hearted, Pſalme 149.4.

Let

Let the Saints be joyfull with glory, let them rejoyce in their beds, *verſ.* 5.

Let the praiſes of God be in their mouth, and a two-edged ſword *in their hands, verſe* 6.

To be avenged *of the* miſ-beleevers, *and to rebuke the* (idolatrous) *people,* Heathen.

To bind their Prieſts *in chaines, and their* Jeſuites *with links of yron, that they may be avenged of them, as it is written: Such honour have all his Saints, verſ.* 8, 9. Kings. Potentates.

THE PRAYER.

LEt every one that *breatheth* in theſe Realmes, and gaſpeth after the pure Springs of the water of life, ſing eternall praiſes to the God of our ſalvation, for the miraculous preſervation of our Church and State, from the *vault of deſtruction, and breath of diſſipation and confuſion*, wherewith the King, Queen, Prince, Nobles and Commons (to have been as upon this day aſſembled in the houſe of Parliament) ſhould have been in a *miſt of darkneſſe, and cloud* of powder, blowne up with an

an horrible thunder-clap into the trembling aire. *Cursed be the wrath* of traiterous Papists, *for it was fierce*, and *their rage, for it was cruell*, nay furious, nay monstrous and prodigious; to cut off the *root*, and all the *branches* at one blow, to remove and overthrow the foundation of Religion and policie with one lift, to offer up the Royall stem, and the Flowre of all the Nobility and Gentry, the Lords Spirituall and Temporall, the Bishops, Earles, Barons, Judges, Knights, and Burgesses, as a* *Holocaust to the Molock of Rome*. Had not thy providence, O Lord, over-shadowing their wisedome, and thy power over-reaching their strength, and conquering the power of man, discovered and defeated this hellish stratagem of the Prince of darkenesse, and Miners of Antichrist; we had seen the dreadfull Image of that last and terrible day, when the Sonne of man shall *descend in flaming Fire, to render*

* Whole burnt-offerings.

render vengeance to them that know not God, and obey not the Goſpel: we ſhould have heard lowder out-cries and lamentations, than *the mourning of Adadrimmon in the valley of Megiddo*. When ſoveraigne Majeſty, and Eccleſiaſticall and Civill authority, and publike juſtice, and all the honour, dignity, & power of the kingdome ſhould have layen in the duſt, or floated in the aire. When they, who alone could have ſet order in ſuch a diſmall confuſion, ſhould have been all on the ſuddaine ſwept away. When the blame of ſo horrible a maſſacre ſhould have been layd upon the moſt zealous Profeſſors of the truth. When the Popes Bulls ſhould have been fixed upon the gates of our chiefeſt cities, expoſing the lives & eſtates of all (that had not his marke in their forehead) to ſpoile, ruine, and deſtruction. How would Atheiſts, Papiſts, bankrupts, and all kind of male-contents *have made havock*

vock of all things. How would they have triumphed in the downfall, and danced in the ashes of the Church and Commonwealth? how soone would they have turned this most flourishing Iland into a desert; *our antient river, the river* Thames, into the *dead sea*; our land into *Achelda-ma, a field of Blood*, our strongest towers and most magnificent buildings, into a *Babel* of Confusion; our chiefe Cities into *Golgotha's*, places of dead mens sculls. O let *it not be told in Gath, nor published in Askalon*, lest the heathen and infidels abhorre the name of our Nation, that bred up such vipers: or blaspheme the holy profession of Christians for their sakes. Or if the report of such a crying or rather *thundering* sin, cannot but be heard to the uttermost parts of the earth; let the Authors and Actors be discried, to be no right beleevers, but heretiques and miscreants; no servants of Christs, but factors

ctors for Antichrist: and let the Turks, and Moores, and Indians, and all Pagans, together with seduced Papists in the world know, that thou, O Lord, *whom wee worship in spirit and truth*, didst miraculously detect, and graciously prevent this bloudie designe, entrapping the wicked devisers in the *worke of their owne hands*, and taking the incendiarie in his owne traine. *The waters saw thee, O God, the waters saw*, and swelled against the proud Spanish fleet; the winds saw thee, O God, the winds saw thee, and furiously blustered at it, and *both winds and seas obeyed thee*, in dissipating and overwhelming it in the narrow seas. And now the fire and powder saw thee, O God, and it flew in the eyes and faces of them, that would have put out all the eyes of this Iland, and defaced the whole beauty of this Kingdome for ever. Death *received the word*, and destruction

on observed Law: and confusion it selfe kept order, in blowing up their estates, and carrying up their quarters, and fixing them for a terrour to all Jesuited Traitors over that House, and in the very place whither they would have with Gunpowder sent up all the principall *Members* of our body politique. Every eye may now see that dreadfull judgement denounced in thy Word, fallen upon the eyes that waited for the destruction of our Church and Common Wealth. *The young ravens of the valley pecke at them: and the fowls of heaven have eaten them.* Thus hast thou hitherto sought for thine anointed and thy dearest Spouse, and thou art still the same God, with whom there are *issues even out of death* it selfe. Wherefore we beseech thee, set our affiance in thee, and fasten our love more and more unto thee. Imprint the memory of this wonderfull deliverance in our hearts, and the hearts

Pro. 30. 17.

of

of our ſeed, with the point of a Diamond, that the *children that are yet unborn*, may in ſucceeding ages praiſe thee for it. Give us a ſight and ſenſe of our *crimſon* and *ſcarlet* ſins, that brought us ſo neare even to the brinke of ſo *bloudy* deſtruction and utter deſolation: and open the eyes of the *Seers of Iſrael*, that they may *in this our day, look to thoſe things that belong to our peace:* and prevent the danger, and hinder the growth of that Romiſh Weed, which if it be not cut off by the execution of wholeſome laws (in that kind provided) in time will overrun the garden of thy Spouſe, and deſtroy all her *pleaſant plants* and flowers. Stirre them up ſeriouſly to conſider, that though the *match* by thy providence be taken out *of the hand of the Traitors*, that the danger is not yet paſt: but that they muſt *follow the traine*, and ſearch the *loweſt and darkeſt corners of the Vault*, and *digge into the barrels of powder*,

der, and finding that it was digged out of the *Rock* and foundation of the Jesuites Trent-faith, that they ought to bend all their forces, and by armes and lawes suppresse it, and keepe out the grand enemie of the truth and our peace, that he never get footing in this Kingdome. Let no such mists of faire glosses and pretences be cast before their eyes, but that they may clearely see, that the Bishop of Rome is the *enginer of these works*, Jesuiticall perswasions and doctrines are the *traine*, disloyall hearts the *vaults*, seditious counsels and practices the *powder*, the idolatrous blind zeale *is the fire* that hath heretofore, and is alwayes ready to set all Kingdomes and States, professing the truth of the Gospel, in a combustion. Discover, O Lord, more and more the *man of sinne, and* make him seeme as odious to us, as he is abhominable in thy sight. Alter their temper, or *spue* them out of this King-

Kingdome, who are *neither hot nor cold* among us. O let the joyfull Matens on our fift of November, and the dolefull Even-song on theirs, convince the consciences of all Enemies of the truth, that thou mightily *supportest* the frame and fabricke of our Sion, but haſt *pulled downe the floore*, and wilt in due time the walls of their Babylon.

See the book entituled, The dolefull Even-song.

The cloſe out of Scripture.

So let thine Enemies periſh, O Lord, but let them that love thee, be as the Sunne when he goeth forth in his ſtrength. Judg. 5. 31.

The thankeſgiving of the Church of England, ſet forth by authority.

NOt unto us O Lord, not unto us, but to thy Name be aſcribed all honour and glory in all Churches of the Saints, throughout all generations. For

thou Lord hast discovered the snares of death, thou hast broken them, and we are delivered; be thou still our mighty Protector, and scatter our cruell enemies which delight in Bloud, infatuate their counsell, and root out that Babylonish and Antichristian sect, which say of Jerusalem, downe with it, down with it even to the ground: and to this end, strengthen the hands of our gratious King, the Nobles and Magistrates of the land, with judgement and justice, to cut off these workers of iniquity, whose religion is rebellion, whose faith is faction, whose practice is murthering of soules and bodies, and to root them out of the confines and limits of this kingdome, that they may never prevaile against us, and triumph in the ruine of thy Church. And give us grace, by true and serious repentance to avert these and the like judgements from us. This, Lord, we earnestly crave at thy mer-

mercifull hands, together with the continuance of thy powerfull protection over our dread Soveraigne, the whole Church, and theſe Realmes, and the ſpeedy confuſion of our implacable enemies, and that for thy deare Sonnes ſake our onely Mediatour and Advocate, *Amen.*

THE PRACTICE OF EXTRAORDINARY DEVOTION.

Consisting in the Religious observation of FASTS

{PUBLIKE,
{PRIVATE.

PART. 2. SUBPART. 3.

By *Daniel Featley*, D. in Divinity.

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THE PRACTICE OF EXTRAORDINARY DEVOTION.

Consisting in the Religious observation of PARTS,



LONDON,

PART. 2. SUPPART. 3.

The Christian FASTS

Devotion.

Of Fasts in generall.

There is a three-fold Fast: { 1 Fast from sinne. 2 Fast for sinne. 3 Fast against sinne.

THe Fast from sinne ought to be perpetuall. The Fast for sinne is extraordinary, upon speciall occasions, to avert some dreadfull judgement, or avoyd some imminent danger. The Fasts against sinne ought to be more frequent: and according to the customes of the antient Church; and the present practice of the Church of England

they are { Weekly, on the Fridaies. Monethly, on the Holy-day Eves. Quarterly, in the Ember-weeks. Yearly, in the Lent.

THe Doctrine of fasting hath met with errors and superstitions on both hands: Some ascribing too much to it, and placing the immediate and principall worship of God in it: some ascribing too little, and making it no matter of Religion at all: Some superstitiously observing; and others out of a contrary superstition, scrupulously declining the observation of all Fasts appointed by the Church. To steere thy judgement in a middle course between these rocks on both sides, conceive thus of the nature of Religious acts, the severall kinds of Fasts, and the use thereof.

A religious act or work may be taken

1. In a larger sense for any work commanded by Christian Religion; in which sense all the duties of the second Table may be called religious acts, or works, as well as the first.

2 In

2 In a more reſtrained acception, for ſuch works and acts in which Religion properly taken for the worſhip of God conſiſts: And theſe are of two ſorts,

1 Principall, as { Beleeving in God, Praying, and the like.

2 Acceſſary, ſerving as helps or preparations to the principall, as { 1 Watching, 2 Faſting, and the like.

FAſting is not to be eſteemed ſuch an act of Religion as wherein principally and immediately we worſhip God; for the Kingdome of God (as the Apoſtle teacheth) *conſiſteth not in meats and drinks*, neither in feaſting or faſting. And *Tertullians* cenſure is obſervable. *He that worſhippeth God by meates, or placeth worſhip in them, is not far off from making his belly his god;*

Rom. 14. 17 Qui Deum per eſcas colit, propè eſt ut Deum ventrem habeat.

yet it may be truely called, not only a good work, but also a religious; *i. e.* a worke commanded by Religion, and tending to Religion, as a preparation and helpe thereunto.

There are divers kindes of Fasts; but they may be reduced to two, viz.

1 The Spirituall or Metaphoricall, whereof wee read, Esa. 58. 6. *Is not this the Fast that I have chosen, to loose the bonds of wickednesse? &c.* This abstinence of the soule from the *forbidden fruit* of sinne, though it may be termed a Fast, in regard of the restraint of our carnall appetites, which as greedily desire sinnefull objects, as the stomacke doth meat: yet is it indeed in another respect a Feast, as *Salomon* calleth it, *Prov.* 15. 15.

2 Corporall or proper, when we

we abstaine from bodily sustenance; and this is twofold:

1. Constrained and involuntary; when we want Stomacke to meat, as in sicknesse; Meat for our stomack, as in famine.
2. Voluntary or deliberately undertaken.

SUB-

SUBDIVIS. 1.

A voluntary Fast, wherein we abstaine from meat though we could and might otherwise eat it.

Threefold:

1 Medicinall, when we forbeare all meat, or certaine kindes of meats or drinks for a while, for the preventing of some sicknesse, or recovering our health.

2 Civill, when some kind of meate or drinke is forborne for the profit of the Common-wealth.

3 Religious, when our abstinence is for holy and religious ends (afterwards expressed.)

SUB-

SUBDIVIS. 2.

Religious Fasts are
- either
  - Private, of which see hereafter.
  - Publike, such as are cõmanded by publike authority: and these are
    - either
      - Extraordinary, as in time of Famin, war or Plague; of which see
      - Formes set forth in the yeare 1625. as also 1626. and 1628. by his Majesties authority.
    - Ordinary, as Lent, and Embers, and the like.

Of

Of the use of Religious Fasts.

The right use of Religious Fasting, consists,

In the
- 1. Manner; if it be sincere, not Hypocriticall.
- 2. Measure; if it be moderate, as our health will permit.
- 3. End; which must bee
  - 1. To tame & subdue the flesh. Such was Saint PAULS Fast, 1 Cor. 9. 27. *I beat down my body, and bring it into subjection.*
  - 2. To testifie our humiliation, and sorrow for our sinnes, and to avert some fearefull judgement: Such was the Ninivi-

Ninivites Fast, Jonah 3.5. *So the people of Nineveh beleeved, and proclaimed a Fast, and put on sackcloth, from the greatest of them even to the least.*

3. To quicken Zeale and Devotion, and thereby obtaine some spirituall or temporall blessing. Such was *Hannahs* Fast, Luke 2.37. *Shee departed not from the Temple, but served God with Fasting and Prayer night and day*: and the like was Queen *Hesters* Fast, Hester 4.16.

Of

Of the abuses in Fasting.

The abuse of a Fast likewise is seene

In the

1. Manner, if we abstaine from one kinde of meat and feede daintily on another, forbeare one meale and glut our selves another: See hereof a learned discourse lately printed, Intituled THE EPICURES FAST.

2. Measure, if we continue Fasting, so long that wee much thereby impaire our strength, or endanger our health; and for this holy *Basil* is by some of the Ancients taxed, and *Simon Stylites* and *Marana* and *Cyra*, two Religious Matrons deserve much more to bee reproved: who (if *Theodoret* may bee beleeved) held

Histor. eccl. c. 26.

out

out a fast full forty dayes; unlesse we say, it was miraculous.

3. Cause or end, if we keep a Fast to satisfie or merit thereby, as Papists doe; or to colour any wicked designe, as *Jezabel* did: or we abstaine from certaine kinde of meates out of an opinion or erronious scruple of conscience, that such meat is of it selfe uncleane, as the *Tatians*, and *Encratites* did, or that it is now forbidden in the time of the Gospel, as it was under the Law, as some Judaizing Christians falsly conceive at this day.

OF

OF THE LENT FAST.

Tertul. præscript. adverſ hæreticos, c. 3. Ex perſonis probamus fidem, an ex fide perſonas?

IF that golden rule of *Tertullian* might take place, *viz.* to *judge of men by their Faith*, and *not of Faith by men*, all our heat of diſputation about the keeping of Lent Faſts, would ſoone bee turned into fervour of *devotion*. For, ſetting aſide the authority of ſome great *Maſters in Iſrael*, whoſe opinion overſwayeth the judgements of many, what is there in the conſtitution or obſervation of the Lent Faſt in England, that may trouble the conſcience, or ſtagger, much leſſe ſubvert the Devotion of any Religious mind?

If the Chriſtian Magiſtrate, Civill or Eccleſiaſticall, or both joyntly, may appoint extraordinary dayes of penſive humiliation (as theſe profeſſe they may) why not as well ordinary? if upon uncertaine occaſion, why not upon

upon certaine? if upon various dayes, why not upon set and fixed? if weekely, why not yearly? if for the preventing, or averting a temporall judgement, why not much more for the removing a spirituall? Christian liberty may stand as well with the one as the other: and God forbid, that any obedient child of the true Church should dreame of any such Christian liberty, as shaketh off the yoke of obedience to our lawfull Superiours in Church or Common-Wealth. The holy Apostle S. *Paul*, who standeth most for Christian liberty, yet injoyneth *obedience to them that have the oversight of us in the Lord; and subjection* in generall to *all higher powers*. They themselves who stand at a bay with our Church about Lent, and Embers, and Eve-Devotions, and Fasts, presse with much vehemency the examples of publique extraordinary Fasts, injoyned by authority in the Jewish Church,

Gal. 5. 1, 13.

Phil. 2. 12.

Heb. 13. 17.

Rom. 13. 7.

Church: neither can they alledge any colourable reason, why the ordinary set Fast (of the fift and seventh moneth) kept in that Church, mentioned by the Prophet *Zachary*, should not serve as well for presidents to us as the other. Doubtlesse as that Myrrh is more precious, which drops from the tree of it owne accord, then that which runneth after pricking or incision: so those Devotions are more kinde and pleasing to God, which love and a desire of growing in spiritual grace move us to, then such as present necessity, and horror of imminent judgements extort from us. *Never to seek after God save only when either the crib, or the whip doth constraine, were brutish servility, and a great derogation to that which is most predominant in man: if it had not sometime a voluntary accesse to God, and of conference (as it were) with him; all these inferior considerations layd aside. In which se-*

questration,

Zach. 7. 5.

P. in nat. hist. lib. 12. c. 15. Sudint sponte priusquam incidantur stacten cui nulla præfertur.

Eccles. Polit. l. 5. c. 72.

queſtration, for as much as higher cogitations doe naturally drowne and bury all inferior cares, the minde may aſwell forget naturall, both food and ſleepe, by being carried above it ſelf, with ſerious & heavenly Meditations, as by being caſt down with heavines, drowned and ſwallowed up with ſorrow.

None but ſuch as are bred up in the Schoole of *Aerius*, will ſimply oppoſe *ſtata jejunia*, or ſet Faſts. Admit then (as conſequently to their own tenets they muſt) that it is in the power of the governours of the Church to ordaine a new Lent Faſt: why is it not alike in the power of the ſame Church to eſtabliſh the obſervation of the old Lent, if not brought into the Church by the Apoſtles themſelves, who (as the Author of the Tripartite Hiſtory truly obſerveth) *Intended not to enact Laws of Faſts or Feaſts, but to plant Faith, and preach a godly life, and an holy and heavenly converſation*: yet by

Trip. hiſt. c. 9. Meus Apoſtolorum fuit non de diebus feſtis ſancire ſed prædicare bonam converſationem & pietatem. τὴν τῶν ἀνθρώπων χρηστὴν καὶ εὐσεβεστάτην. l. 5. c. 12.

by their immediate ſucceſſors? For *Ignatius*, Saint *Johns* Scholler, in the Epiſtle to the *Philippians* (acknowledged to bee his, by learned Proteſtants as well as Romaniſts) writeth thus of the Lent Faſt: *Neglect not the keeping of Lent: For it hath in it a reſemblance or imitation of Chriſts converſation.* From *Ignatius*, *Clemens* might borrow it and inſert it into the number of Apoſtolike conſtitutions (if that *Clemens* lived after *Ignatius*, as *Vedelius* contendeth) or *Ignatius* might take it from him, if the Author of that book of Apoſtolike Canons were the Antient *Clemens* mentioned in Saint *Pauls* Epiſtles. Howſoever, *Auſtatius Nicenus*, in his Book of queſtions on the Scripture, alledgeth ſuch a fragment of an Apoſtolicall conſtitution.

In Ignat. exercit. x.

Quæſt 77.

It is true, which Saint *Auguſtine* writeth, That *neither Chriſt nor his Apoſtles preciſely defined on what daies we ought to faſt,*

Epiſt. 86. Quibus diebus oporteat jejunare, & quibus

fast, and on what dayes we ought not, but they left it to the discretion of the governours of the Church to set them downe; who have done it with much variety. To which point *Irenæus* and *Socrates* speake so fully, that I marvell how Cardinall *Bellarmine* and other Romanists, versed in antiquity, can reconcile their judgements with their learning: who make Lent Fasts, as it is this day observed in the Roman Church, a divine sanction, and an Apostolike tradition, binding all Churches to the like observation. Were it so, there could not have beene that variety in the keeping Lent Fast in the Primitive Church, whereof both *Irenæus*, *Socrates*, and other antient Writers beyond exception give us notice. *Irenæus* in his Epistle to *Victor*: *There is not only a question about Easter-day, but also about the manner of Fasting* (before it.) For *some say, we ought to fast one day, some two, some fortie*

non oportet at præcepto Domini vel Apostolorum' non video definitum, &c.

Citat. ab Euseb. lib. 5. Eccles. hist.

forty (reckoning the night houres into the day.) This variety began not in our time, but long before us in the dayes of our Anceſtors, who kept not exactly the cuſtome of them that in ſimplicity and after a private and peculiar manner, or by priuate authority delivered it to poſterity. *Socrates* in his fifth book of Church-ſtory accordeth with *Ireneus* in ſetting downe the divers obſerving of the Lent Faſt.

πλὼ καθ' ἰδιότητα καὶ ἰδιωτισμὸν 6.21.

At *Rome* they Faſt three weekes before Eaſter, (ſave onely on the Lords dayes, which are exempted from the Faſt.) In *Illyria and all Greece*, and *Alexandria* they begin their Faſt ſixe weeks before Eaſter, and they call this time τεσσαρακοστὸν, a Faſt of forty dayes, or Lent. Some begin their Faſt ſeven weekes before Eaſter: and although they ſometime intermit their Faſt, & in all faſt but fifteene dayes, yet they call it the forty dayes, or Lent Faſt. Neither is there a difference

onely

onely in the number of dayes, but in the manner of abstinence also. For *some eat no living Creature this time, others eat fish onely, others fish and fowle*, because *the fowle as fish were made of the water: some feede upon dry bread only, others eat not a bit of bread, some abstaine from all hard fruit,* and *from egges.* Hereupon hee inferreth that the *Apostles in these things left all men free, and that this variety proceedeth from the severall Governours of each Church, establishing such order herein as they thought good.* *Sozomen* in his seventh booke noteth the like variety in the keeping Lent. And *Alequinus* maketh mention of a three-fold Lent. First, of eight weekes kept by some East-ward people. Secondly, of seven weekes kept in all Greece. Thirdly, of sixe weekes kept in the Romane Church. Doctor *Filsack* the *Sorboniſt* out of the Counsell of *Tribur: c.* 7. and *Burchard l.* 6. *c.* 7.

τὴν εἰκαῖαν γνώμην καὶ προαίρεσιν ἐπέτρεψαν οἱ Ἀπόστολοι *c.* 19.

Epist. ad Card. Magderat. 70.

Part. 10. c. 130.

and *Ivo Carnotensis*, and *Beda* in his penitentiall, bring in evidence of three severall Lents in the yeare, observed in *France* and *England*: of which, the Lent before Easter was called The great Lent.

Out of which various observation of Lent in the Primitive Church, as the errors of the Papists is discovered, who inforce their Lent as an Apostolike tradition, to be kept under paine of damnation; so also their ignorance is described who misconceive our Lent to be a meere Romish devise, or Popish tradition.

And because this opinion in many (otherwise well affected) to religious fasts, is like the colliquintida, that turneth their stomacke against the wholesome foode of their soule, provided for them in the Lent: I desire them as they tender the improvement of their devotion by religious fasting, to consider seriously both

both how weake, and how false an exception it is.

First, how weake it is; For if it were granted that in later ages we in the Westerne Church had received from *Rome* the Lent Fast, together with the Scriptures, Sacraments, and ordination of Priests and Deacons; must we therefore cast all these away, because we received them from so bad a hand?

Let the Church of *Rome* bee held a schismaticall or hereticall Church, the *Whore of Babylon, that hath dyed her garments skarlet red in the blood of the Saints*: yet I know no Law of God or man forbidding us to accept even from her a sacred Jewell. If shee have slurred, defiled, or defaced it; we may, nay we ought to wash, rub, brighten, and refine it. We may *not cast holy things to Dogges*, nor *Pearles to Swine*: but we may and ought to take holy things from Dogges, and Pearles from Swine. As we

may not follow a Saint in evill, ſo we may follow the greateſt ſinner in any thing that is good.

Virgæn. 3. Now albeit the Church of *Rome* be very fowle, and like the uncleane bird in the Poet *Cauda ſuy omnia fadat*, filleth all ſhe layeth her clawe on; yet all evill is not in her, neither is all that is in her, evill. And if ſhe have any good in this kinde, they have better right to it who are better, and will uſe it well, then ſhe who abuſeth it.

But we may ſpare this defence in this caſe. For it is moſt evident that the dedication of a faſt before Eaſter, called *Quadrageſima*, or Lent, is by many hundreth of yeares more ancient then any *Romiſh* or Popiſh tradition properly ſo called.

I have produced already uncontrollable evidence hereof. All Churches in the firſt and beſt ages kept not Lent alike, but all kept religiouſly a faſt of fewer or more dayes or weekes before Eaſter,

Easter, and they called it all *Quadragesima*, or Lent.

Θερσιτικὸς μῦθος ἀμετροέπης ἐνόλωμα. Hom. II. Ephip. hæres. 75. juxta lat. juxta græc. 77.

Onely *Aerius* the Hereticke with his aukeward Schollars crossed the way of the antients, and when they most pulled in, he let loose the reines to his carnall appetite. On *Church-fasting daies, especially the weeke before Easter, when with us*, saith Epiphanius, *custome admitteth nothing but lying downe upon the earth, abstinence from fleshly delights and pleasures, sorrowfulnesse, drie and unpleasing meats, prayer, watching, fasting, all the medicines which holy affections can minister: they are up betimes to provide for the belly*, and *when they have filled their veines so full that they swell again; They make themselves merry, and scoffe at this our service (or exercise of mortification) wherein wee are perswaded we please God.*

χαμευνίαι, ἀγρυπνίαι, κακοπαθείαι ξηροφαγίαι εὐχαὶ, νηστεῖαι, καὶ πᾶσαι αἱ ἰατρεῖαι τῶν σωτηρείων.

Now I leave it to the discreet

Christian to judge whether it bee safer and of better report to goe in this crosse way of Heteroclite heretickes, or tread in the path of the ancient Doctors of the Church: wherein wee may trace some kind of Lent fast even from the footsteps of Christ and his Apostles. *Tertullian* saith, That *our Lord in his baptisme and fast after it, hath dedicated or hallowed the fast of all of us*: and Saint *Basil* goeth further, hee maketh Christs Fast not onely a presidens for our imitation, but a law for our observation; *Precious*, saith hee, *is the number of Forty which Christ honoured by his fast of forty dayes, whereby it passed for a divine Law in the world*. S. *Ambrose* exceedeth in commendation of the Lent fast; *It is good*, saith he, *to fast at all times, but best to fast with the Lord in the Lent; for this Lent fast of 40 dayes the Lord consecrated by his owne fast: What a Christian art thou, who feastest when*

Adverſ. Pſych. c. 8.

Homil. 10. in 40. Martyres.

ἐπὶ μὲν τῶν νηστειῶν ὁ Νομοθέτης εἰσῆλθεν εἰς τὸν κόσμον. Ambroſ. Serm. 34.

when thy Lord fasted: He fasted for thy salvation, wilt not thou fast for thine owne sinnes? This is the time of Heavenly Physick for the soule, in which we may wipe away all the spots, and cure all the maladies of vices by Fasting, if by faith we relie and call upon the Physitian of our soules. S. *Augustine* alleageth the Law, Prophets, and Gospel also for the Lent fast. The Lent *fast hath truly ground or authority for it; both in the bookes of the Old Testament in the fast of Moses and Elias, and in the Gospel also. For our Lord fasted so many daies, demonstrating thereby the Gospels agreement with the Law and the Prophets.* S. *Leo* yeeldeth a probable and pious reason of the first constitution of the Lent fast. *Because the Divell most rageth against the members of Christ, when they are to be made partakers of the more holy mysteries* (*viz.* of Christs body and blood) *the doctrine of the Holy Ghost instilled*

Serm. 17. Hoc est tempus Cœlestis medicinæ, &c.

Ep. 119. ad Jan. c. 15. quadragesima sane jejuniorum habet auctoritatem & in veteribus libris, &c.

Serm. 3. de Jejun.

it into the minds of Christian people, that before Easter they should prepare themselves by an abstinence of 40 dayes. S. *Gregory* the great, streineth higher in his note upon the Lent fast, hee will have it offered to God as a holy tith of our time or tenth part of the yeare. *If,* saith he, *the whole yeare consisteth of 365. dayes, and we afflict our selves with Fasting 36 dayes, we give as it were the Tith of the yeare to God. And to the end, the holy number of forty dayes may be fulfilled, we take in by way of supplement, foure dayes from the former weeke.*

Homil. 16. in Evang. Quasi anni decimas, Deo damus.

I might adde to these the testimonies of [a] *Eusebius,* [b] *Origen,* [c] *Cyril,* [d] *Epiphanius,* [e] *Athanasius,* [f] *Basilius,* [g] *Nazianzenus,* [h] *Nyssenus,* [i] *Chrysostome,* [k] *Theophil,* for the Greek Church, as also of S. *Jerome,* [m] *Paulin,* [n] *Maximus,* [o] *Leo,* [p] *Chrysologus,* [q] *Isidorus,* and many other for the Latine

[a] l. 5. hist. c. 24
[b] Hom. 10. in Levit.
[c] Catech. 1. & 18.
[d] In compēd
[e] In Epist. ad orth. de pers
[f] Orat. 2. de jejun.
[g] Orat. in sanct. lavacr.
[h] Orat. de amand. paup.
[i] Chrys. hom. 1. in gen. ex homil. 73. ad pop. Antioc.
[k] In Epist. pasch.
[l] In cap. 58. Es. & Epist. ad Lætam.
[m] Epist. ad Amandum. [n] In serm. de quadr. [o] suprà. [p] serm. de quad. [q] l. 1. de divi. offic. c. 36.

Church

Church: But my purpose is not to glut the Reader in this argument of fasting with variety of quotations, but to give him moderate satisfaction in this point, that Lent is no late Popish tradition, but a most ancient Christian observation of longer standing by many hundreth of yeares then the first stone in the tower of the Romish Babel.

And if it be so: If we may fetch the Lent Fast from an higher and clearer source, then the puddle of Romish tradition. What objection of any moment can be made against our Lent Devotions?

The abstinence from daintier meates and drinkes, and often forbearing our daily repast, is but to master our flesh, or to punish it for former riot, and to afflict our soule for our sins, and to fit both body and soule to religious duties then more frequently to be performed. And if this bee superstition, what is Religion?

If we may, nay, wee ought

to ſympathize with our fellow members, how much more with our Head? If it be charity to weep with our brethren that weepe, and accord with them in their groanes and cries, it muſt needs be piety to Faſt with him who faſted for us, and to weepe with him who wept for our ſinnes in all parts of his body, and that with teares of blood, to pray with him who offered up *prayers with ſtrong cries for us* upon the Croſſe. None but thoſe that have beene ſuperſtitious, even in avoiding ſuperſtition, and have baniſhed piety it ſelfe under that name, ever condemned this kinde of compaſſionate Devotion. The reformed Churches beyond the Sea, who hate the *very garment ſpotted by the Whore of Babylon*; yet both avow the antiquity, and allow the piety of our Lent Faſt, being purged from Popiſh errours concerning it, and ſuperſtitions in it.

The

The Protestants of *Switzerland* in their latter confession of their faith, c. 24. Thus write of Fasts. *By how much the Church of Christ more severely condemneth gluttony, and drunkenesse, and all ryot: by so much the more earnestly, & vehemently she commendeth Christian Fasts: which are freely undertaken in true humility to this end, to with-draw nourishment from our wanton flesh, and to serve God more fervently in spirit.*

Helvet. confes. Quadragesimale jejunium vetustatis habet testimonia, &c.

The Lent Fast hath testimony from antiquity, but because it hath no command in the writings of the Apostles, it cannot nor ought to bee imposed upon the faithfull under paine of damnation.

Confes. Bohem. c. 15. Hodie apud nos multi ex veteribus ritibus, quantum fieri potest servantur quales sunt jejuniorum & feriarum dies certi. Augustana Confessartic 50.

The Protestant Churches in *Bohemia*, keepe the Lent Fast as we doe: thus they professe. *Many ancient rites and customes are kept by us, as namely, the set dayes of Fasts and Feasts.*

The Protestants of *Germany* in

in that most celebrious confession set forth at *Augusta*, speaking of ancient Fasts, especially the Lent, professe against the abuse, but not the use of them. *The Fasts themselves we condemne not, but the traditions or ordinances (of the Church of Rome) which prescribe certaine dayes and certain meates, with great perill of conscience, as if these works were necessary and essentiall parts of Gods worship; and a man might not be saved without them, and that by this outward discipline or exercise of Mortification, a man may merit remission of sinnes.*

Non damnãtur ipsa jejunia, sed traditiones, quæ certos dies certos cibos præscribunt, cum periculo conscientiæ &c. tanquam sint necessarii cultui.

To summe up all. If Fasts bee commanded as well in the New Testament as in the Old; If the Church may as well appoint ordinary Fasts as extraordinary; If the Lent Fast took the occasion, and name from Christs Fast of forty dayes, was begun by the Apostles immediate successors, and hath continued in the Catholique Christian Church (though with

with ſome variance in the number of daies, and manner of keeping it) from the firſt plantation of Religion to the reformation thereof; If ſince the reformation the Proteſtant Chuches beyond the Sea, either keepe it as we doe, or allow of our keeping it; If none but the Arian Hereticks of old, and a few Separatiſts of late impugne the obſervation thereof: let us, who breath in the pureſt aire of all the reformed Churches, and are freeſt from fogges of Romiſh ſuperſtition, retaine our Lent, & obſerve it according to the holy injunctions of our Church, and account it, as it is termed in our Language, *A ſacred lone*, or a ſpeciall time *lent to us* by God, to call our ſelves to account for miſ-ſpending the reſt of the yeare, to bewaile our ſins in ſack-cloth and aſhes, to bring downe our proud fleſh, and ſubdue it to the Spirit, to improve our Talent of grace by frequency of religious exerciſes,

and

and to prepare our ſelves for the moſt publike, ſacred, and ſolemne participation of the body and blood of our Redeemer at Eaſter.

Certaine doubts touching the religious keeping of the *Lent Faſt, cleared.*

Queſt. 1.

Are we to eſteeme of the Lent Faſt, as a divine or an humane inſtitution?

Anſw.

REligious Faſt is a divine ordinance, but the preſcription of the preciſe time and manner, is an eccleſiaſticall and humane conſtitution, not repugnant, but agreeable to the Word of God.

To faſt religiouſly at ſome time, is Gods command, at this time to wit, in Lent is the Churches precept. That immediately bindeth the conſcience, this mediately; that abſolutely, this upon ſuppoſall, that this lawfull injunction

junction of the State or Church be sufficiently made knowne to all her obedient children.

Quest. 2.

Is our abstinence in Lent meerely civill or religious?

Answ.

OUr abstinence in respect of the kind of meat, to wit, all sort of flesh of beasts, or fowle, is meere civill; but in respect of the quality of the meat we eat, and the measure, that is, our forbearing all dainty, costly, and more pleasing meats and drinks, as *Daniel* did, as also our more sparingly feeding at our meales, and oftentimes missing them, is religious, or upon religious and spiritual consideations. I answer therefore briefly, the Lent fast is a mixed constitution, as it followeth in the next Section.

Dan. 10. 3.

Of

Of the nature and ends of the Lent fast.

THe Lent fast is a mixed constitution; partly civill, appointed by the King or State, to preserve young cattell, spend fish, and encourage fishermen: Partly Ecclesiasticall, ordered by the Church for religious ends. As those that have a care of their bodily health usually purge in the Spring: so the Church of *God* hath thought fit to prescribe this *physicke* of fasting for the soule in the same season of the yeare, for these ends especially,

Ver sacrum facere.

1. To beate downe the flesh, at that season when by reason of the heate of the bloud it usually waxeth most wanton. The antient Romans used to hallow a spring to *God*, and the Primitive Church disdaining to be outstripped by the heathen, in any thing that savored of devotion, likewise consecrated the spring to the more

more ſtrict Service of *God*, by faſting and prayer than at other times.

2 To conforme the members to the Head. In this ſeaſon of the yeare, our Lords *Agony* and bitter Paſſion were endured, and are remembred: and therefore moſt fit it is, that by faſting, watching, and teares, we expreſſe true remorſe and ſorrow for thoſe our ſinnes which were the cauſes of thoſe his ſufferings.

Godfrey of *Bulloigne*, after he had conquered the holy land, and regained it from the Saracens, yet would never be crowned there, ſaying; *That it was not fit, that the ſervant ſhould weare a crowne of gold there, where the Lord & Maſter ware a crowne of thornes.* Neither would Chriſts deareſt Spouſe at that time of the yeare crowne her ſelfe with *roſe-buds*, in which Chriſt ware that *crowne of thornes:*

Christ ware that *crowne of thornes*, nor lye in beds of downe, when he lay on the hard bed of his *Crosse*, nor *fare deliciously*, or drinke liberally, when he had nothing but *gall* given him to eat, and vinegar to drink.

3 To prepare us to the celebration of the Feast of *Easter*, and the participation of the blessed Sacrament. What time fitter to call our selves to an account for the whole yeare, than at, or before the time which the Church hath appointed, & is in it self most proper; for the most generall and solemne Communion of the *Lords Body and Blood*.

4 To celebrate, and (as farre as we are able) to imitate our Lords Fast of *forty dayes*, at least by some kinde of abstinence during that whole time to imprint that miraculous Fast of our Saviour for us deeper in our memories.

Quest.

Quest. 3.

How can our Saviours fast of forty dayes be any paterne for our Lent, sith that fast of Christ was miraculous?

Answ.

ALbeit many excellently learned Doctors of the reformed Churches upon this ground, that Christs fast was miraculous, deny that wee can or ought to imitate him therein: and S. *Chrysostome* (as he is alledged by them) seemeth fully to be of that minde: For his words are, Christ said, *Learne of me, not that I fast, though he would have said so, for he fasted forty dayes:* yet *he* saith *not that, but learne of me that I am meek, and lowly in heart.*

Vedelius exercit. in Ignat. Epist. ad Philip.

Yet with all reverence to their persons be it spoken, the reason they use no way convinceth. For Christs Fast may be considered two wayes;

1 As a miraculous demonstration of his Deity or Divinity, and

and an evidence that he was the Messias, because he accomplished the Types, fore-going in *Moses* and *Elias*; and in this regard it is to be beloved, and to be admired of us, no way to be imitated. And in this sense most judicious *Calvin*, and *Vedelius*, and golden mouthed *Chrysostomes* words may passe: nay, S. *Chrysostome* must be so taken, unlesse we will have him directly contradict himselfe.

2 As a morall remedy against *Temptation*, or rather a spirituall Armour, which Christ tooke upon him when he was to buckle with the Divell; and thus we may, and ought to imitate Christs Fast in the kinde, though not in the degree: in the intention, though not in the extension thereof.

As we cannot fast as Christ did, so neither can we pray as Christ prayed, *whole nights*, and with *such strong cries* and *a bloudy sweat*: yet no Christian ever doubted

doubted, but that we may and ought to follow Christ in these and other religious exercises, though not with even paces; yet *pro modulo nostro*, as we are able. And because S. *Chrysostome* is appealed unto, let him be the umpire. *Our Lord Jesus Christ*, (saith he) *when he entred into the lists with Satan, fasted fortie dayes, giving us an example how we ought to arme our selves against the Divell.*

Homil. 1. in Gen. ἡμῖν ἐνεγραμμὲν δίδως

Quest. 4.

How doth our Lent fast differ from the Popish, if we abstaine from flesh, and continue this fast forty dayes, and that for religious, as well as civill consideration?

Answ.

OUr Lent fast differeth from the Popish in many remarkable particulars.

1 Our Church imposeth not the Lent fast as a divine Law or Apostolike tradition, to be kept of neces-

necessarily under paine of damnation, as the Church of Rome doth.

2 We place not religion, that is the substance of Gods worship in fasting or feasting, as the Papists doe.

3 We abstaine not from flesh, as being any way conceived by us more unholy than fish, or because God cursed the earth, and not the waters, as ancient Papists imagined; though the learneder of late disclaime this reason.

4 We hold it to be no worke pleasing to God, much lesse a fast to forbeare flesh, and feed daintily upon fish, and drink liberally of the sweetest, and strongest wines, farre more provoking and stirring the flesh than divers kindes (I think than any kinde) of flesh.

5 We renounce all merit by fasting, we fast not to deserve remission of our sinnes by it as Papists doe, but

to

to { Subdue the flesh.
Testifie our sorrow for our sinnes.
Quicken our zeale in prayers and other religious duties.

6 We keepe not the Lent fast by vertue of any papall decree or constitution, but in conformity to the antient Church, and in obedience to his Majesties ecclesiasticall Lawes.

7 We keepe not the Lent fast as the Papists doe; but as the primitive Church did before Popery was hatched. Wee cast not dust upon our heads, or make a crosse with ashes on our foreheads, on Ashwednesday. We whip not our selves on Mawnday Thursday, or make or visit Christs Sepulchers on Good-Friday, or the like. As in other things, so in this we purge the drosse added of late, we retaine the antient gold: we remove the abuse: we preserve the use.

THE

The *LENTS* Devotion, beginning on *Ash-Wednesday*.

The ground (or at least the occasion) of this Fast { In the Old Testament, Types. In the New, an example in our Lords Fast.

Type.

Moses was with the LORD *fortie dayes, and fortie nights*; he did neither eat bread, nor drinke water, Exod. 34.28.

Elias went in the strength of that meat *fortie dayes and fortie nights* still he came to *Horeb the Mount of God*, 1 King. 19.8.

Example.

Then Jesus was lead by the Spirit to be tempted of the Divill, *Mat.* 4.1.

And when he had fasted *forty dayes and forty nights*, afterward he was an hungry, vers. 2.

Being *forty dayes* tempted of the Divell, *and in those dayes he did eat nothing*, Luke 4.2.

And the divell took him up into an *high mountain*, vers. 5.

For

THE

For thine instruction, meditate on *Christs* Fast.
For thy comfort, apply the benefit of it to thy soul.
For thy correction, condemne thy luxury, and consider what great cause thou hast to humble thy soule with fasting.

Quicken { Thy repentance by the Psalme. / Thy fasting by the exhortation. / Thy devotion by the prayer ensuing.

The Psalme for Ash-wednesday.

Put me not to rebuke, O Lord, *in thine anger, neither chasten me in thy heavie displeasure, Psa.* 38.1.

For thine arrows sticke fast in me: and thy hand presseth me sore, vers. 2.

There is no life in my flesh because of thy displeasure; neither any rest in my bones *by reason* of my sinne, *vers.* 3.

For my wickednesses are gone over my head: they are like a sore burthen too *heavie for me to beare, verse* 4.

Lord, thou knowest all my desires: and my groaning *is not hid from thee, vers.* 9.

Heare my prayer, O Lord, *and consider my desire: O hearken unto me for thy truth and righteousnesse sake*, Psal. 143. 1.

And enter not into judgement with thy servant, for in thy sight, shall no man living be justified, vers. 2.

My spirit is vexed *within me; and my heart within me is* desolate, vers. 4.

I stretch forth my hands unto thee: my soule gaspeth unto thee as a thirsty land, vers. 6.

Lord *be mercifull unto me*: heale my soule, *for I have sinned against thee*, Psa. 41. 4.

O remember not the sinnes *and* offences *of my youth; but according to thy mercy thinke upon me, O Lord, for thy goodnesse* Psa. 25. 7.

I have eaten ashes *as it were bread, and mingled my drinke with* weeping, Psal. 102. 9.

And that because of thine indignation and wrath, *for thou hast taken me up and cast me downe*, vers. 10.

My dayes are gone like a shadow, *and I am* withered like grasse, vers. 11.

When thou with rebukes dost chasten man *for sinne, thou makest his beauty to* consume away *like* (*as it were*) *a moth fretting a garment: every man therefore is but* vanity, Psa 39. 11.

What man is he that liveth and shall not see death, and shall deliver his soule from the hand of the grave, Psalme 89. 48.

When

When the breath of man goeth forth hee ſhall turne againe to his earth, *and then all his thoughts* periſh, *Pſa.* 146.4.

What profit is there in my bloud, when I goe downe to the pit? Pſal. 30 9.

Shall the duſt *give thankes to thee? Or ſhall it declare thy Truth? verſ.* 10.

Heare, Lord, and have mercy upon me: Lord be thou my help, verſ. 11.

Heare my prayer, O Lord, and let thine eares conſider my calling; hold not thy peace at my teares, *Pſal.* 39.12.

For I am a ſtranger *upon earth, and a* ſojourner *as all my Fathers were, verſ.* 13.

O ſpare me a little that I may recover my ſtrength, before I goe hence, and be no more ſeen, *verſ.* 14.

AN ADMONITION FOR Ash-Wednesday. OR, *Exhortation to Fasting.*

THE ANALYSIS.

A devout Christian ought to Fast because

1. *God* commandeth it.
2. *Christ* commendeth it by { Precept. / Example.
3. The *Saints* practised it { Under the Law. / Under the Gospel.
4. It expelleth the Divell.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the flesh.
8. It averteth Gods Judgements.
9. It obtaineth blessings { Temporall. / Spiritnall

THE

THE TEXTS.

1 Precepts for Fasting.

BLow the Trumpet in Sion, *sanctifie a fast*, call a solemne assemblie, Joel 2.16.

Is this the *Fast* which the *Lord requireth*? &c. Isa.58.5.

The Bridegroome shall be taken away, and then they shal *fast*, Mat.9.15.

When ye *fast*, be not as the Hypocrites, &c. Mat.6.16.

Give your selves *to Fasting*, 1 Cor.7.5.

2 Examples of it.

And when *he had fasted* fortie daies and forty nights, afterward he was an hungry, Mat.5.2.

Moses fasted, Exod.34.28.

Eliah fasted, 1 King.19.8.

I ate no pleasant Bread, neither came flesh nor wine in my mouth, Dan.10.3.

Hanna served God with *Fasting* and *Prayer*, Luke 2.37.

About this houre *I fasted*, Acts 10.30.

As they ministred to the *Lord* and *fasted*, Acts 13.2.

Then *fasted* they and prayed, verſ. 3.

In Faſting often, 2 *Cor.* 11.27.

And prayed and *fasted*, Acts 14.23.

It expelleth Divels.

This kind (of Divell) goeth not out, but by *Faſting* and prayer, Mat. 17.21.

It humbleth the ſpirit.

I humble my ſoule with Faſting, Pſal. 35.13.

It tameth the fleſh.

I beat downe my body, 1 Cor. 9. 27.

And he proclaimed through *Niniveh*, Let neither Man nor Beaſt, taſte any thing, neither feed, nor drink water, Jonah 3.7.

It averteth Judgement

And *God* ſaw their workes, and *God* repented him of the evill which he ſayd he would doe unto them, and he did it not, verſe 10.

It obtaineth temporall bleſſings.

Go, and aſſemble all the Jewes that are found in *Shuſhan*, and Faſt ye for me, and eat not, nor drinke in three dayes: I alſo, and my Maides will *faſt likewiſe*, Eſter 4.16.

And the poſts went forth with ſpeed

ſpeed to execute the Kings Decrees, Eſter 8. 14.

Mordecai went out in a crowne of gold, and to the Jewes was come *joy and gladnes*, verſe 15.

And *Cornelius* ſaid, foure dayes ago I was faſting till this houre, and at the Ninth houre I prayed in my houſe, and behold a man ſtood before me in bright cloathing, *Acts* 10.30. And ſpirituall.

And ſaid, *Cornelius*, thy prayer is heard, and thine almes are had in remembrance with God, verſ. 31.

While *Peter* yet ſpake, the Holy Ghoſt fell on them, verſ. 44.

A PRAYER FOR *Aſh-Wedneſday.*

O *Let not my Lord be angry* that I, who am *but duſt and aſhes, dare ſpeake unto him.* For my ſinnes *cry for vengeance*, and ſhall I be ſilent for pardon? *Gratious GOD*, either ſilence

them, or heare me, If thou wilt not heare the voice of my words, heare the *voyce of my teares*: if thou wilt not heare them, heare the voice of thy Sons *bloud, which ſpeaketh better things than the bloud of Abel.* I confeſſe, I have ſorely diſpleaſed thee, but it troubleth me that I have ſo *incenſed* thee. I have *grieved thy ſpirit*, but it *grieveth* me that I ſhould be ſo graceleſſe, as to *grieve that Spirit* of grace, which *ſealeth thy choſen to ſalvation.* I deſerve that thou ſhouldeſt even abhorre me for my ſinnes; but I *abhorre my ſelf* for them, and repent in *duſt and aſhes*; I have offended thee in gluttony, but I now faſt for it; in pride, but I humble my ſelfe; in laughter and ſports, but I weepe for it; in ſinfull joyes, but I mourne for it. I have *wallowed* in filthy pleaſures, but I *wallow* for it in *duſt and aſhes*; I have *broken all thy Commandements*, but I have *broken* my heart in true contrition for it.

Thou

Thou diddſt not *breake a bruiſed reede*, wilt thou grinde to powder a *broken heart*? *What profit is in my blood, O Lord, when I go down into the pit*? Nay, *what profit is in thy Blood*, O bleſſed Redeemer, if they, for whom it was ſhed, *goe down into the pit of deſtruction*? *Shall the duſt give thankes unto thee, O Lord*; or the aſhes and cinders of Hell *praiſe* the *God* of Heaven? *Heare, O Lord, and have mercie upon me: thou that healeſt thoſe that are broken in heart, and giveſt medicine to cure their ſickneſſe*, raiſe up my proſtrate and dejected Soule. Why didſt thou *hunger*, O Lord, but to ſatisfie for my *gluttony*? Why didſt thou *thirſt*, but to ſatisfie for my *drunkennes*? Why didſt thou *weepe*, but to ſatisfie for my ſinfull *joyes*? Why didſt thou endure unſpeakeable *torments*, but to ſatisfie for my lewd *pleaſures*? Why didſt thou dye an ignominious *death*, but to ſatisfie for my ſhamefull *life*?

Why didſt thou ſhed thy *bloud*, but to ſatisfie for my *crimſon ſinnes*? *Adam* our firſt Parent did eat *the forbidden fruit*, *and all our teeth are ſet on edge*, but thy *faſting forty dayes* hath fully ſatisfied for his *eating*. But I renew my ſinnes dayly, and thou *reneweſt thy mercies*. The guilt of my ſinne is *great*, but the price of thy bloud is *greater*. I have offended an infinite Majeſty, but ſatisfaction hath been made by an infinite Majeſty. My wickedneſſe cannot exceed thy goodneſſe: for my power of ſinning is finite, but thy faculty of pardoning is infinite. Wherefore ſith my ſins (be they never ſo many, never ſo *weighty*,) fall within the meaſure of thy mercie, and compaſſe of thy goodneſſe: and ſith it is all one with thee to give what I aske, and to incite me to aske; to heale my wounds, and to make me feele the ſmart of them; *Lord*, who haſt given me the one, deny me not the other:

Re-

Rebuke the ſurges of temptations, and quiet my ſoule. Thou, who in the daies of thy fleſh *offeredſt up prayers with ſtrong cries*, heare the ſtrong lowd cries of a penitent ſinner. Thou, who tookeſt upon thee our infirmities, take pitty upon them: thou, who wert in thine Agony ſtricken with horror, and unutterable griefe, allay the troubles of my affrighted conſcience. Thou, who *faſtedſt forty dayes*, accept of my humiliation theſe *forty dayes*; and grant that my ſtomacke may not onely *faſt* from accuſtomed meats, but all my ſenſes from their uſuall delights, and moſt of all my heart from worldly comforts and contentments. Let no ſight delight me, till I ſee my ſinnes removed *like a miſt*, and thy countenance *ſhine upon me*. Let no ſound or voyce delight me, till I heare thee by thy Spirit to *ſpeake peace to my conſcience*, and *ſay to my ſoule, I am thy ſalvation*. Let no pleaſant fields and gar-

gardens delight me, till I have gathered red flowers out of that Garden, which was watered *with thy blood*. Let no fruit delight me till I have fully tasted of the *fruit of the Tree* of thy Crosse. Let no meat *delight* me, till with the *sowre herbs* of sorrow and anguish of heart for my sinne, I have eaten the Christian *Passeover*, the flesh of thee, that *immaculate Lambe*, *slaine from the beginning of the world*. Heare me, blessed Redeemer, and as thou *wroteſt in dust*, when thou tookeſt the woman in adultery: so I beseech thee, write my sinnes *in dust*, and bury them all in the *ashes of oblivion*. So be it, *Amen*.

Good

Good Fridayes DEVOTION:

OR,

The Christian Fast on the Passion of our Lord.

The ground of this Fast
- In the Old Testament
  - Prophecies.
  - Types,
    - generall.
    - speciall.
- In the new,
  - Historie.
  - Sacrament of *Christs* death: of wch before in the preparation.

PARALLEL.

Prophecie.	*Historie.*
Thou *shalt bruise* his heele, &c. Gen. 3.15.	This is your houre & the *power of darkneſſe*, Luke 22.53.
He was *cut out* of the land of the living, Iſa. 53.8.	Then Jeſus cried with a loud voyce, and *yeelded up the Ghoſt*, Mat. 27.50.
He ſhall make his ſoule an *offering* for ſin, verſ. 10.	Him have ye crucified and *ſlaine*, Acts 2. 23. Chriſt dyed for our ſins, 1 Cor. 15.3.
And after three-ſcore and two weekes, Meſsiah ſhall be *ſlaine*, Dan. 9.26.	He *offered* himſelfe by the eternall Spirit, Heb. 9.14.
They ſhall looke upon him whom they have *pierced*, Zach. 12.10.	One of the Souldiers with a Speare *pierced* his ſide, Joh. 19.34.

Type.

PARALLEL.

Type.	*Accomplishment.*
Besides all sacrifices of the old Law which foreshewed Christs death, there are 2 special types, 1 *Abraham* build-ed an Altar, and bound *Isaack* his Son, Gen. 22.9. And stretched out his hand, and tooke the knife to *kill his Sonne*, ver. 10.	So *God* loved the world that hee gave *his onely begotten Sonne*, Joh. 3.16. He became obedient to death, even the *death of the Crosse*, Phil. 2.8. They *crucified* him Luke 23.33. *Jesus* whom ye have *crucified*, Act. 2.36.
So *Moses* made a Serpent of brasse, & *set it up* for a signe: and when a Serpent had bitten a man, then he *looked to* the Serpent of brasse, and lived, Numb. 21.9.	Hee was *crucified* concerning his infirmity, 2 Cor. 13.4. I, if I were *lift up* from the earth will draw all men to me, Joh. 12.32. This he spake, signifying *what death* he should die, v. 33.

JOH. 3. 14. As *Moses lift up the* Serpent in the Wilderneſſe: ſo muſt the Sonne of Man *be lift up.*

For thine inſtruction meditate upon { *Prophecy* / *Types* / *Story* } *of Chriſts Paſion.*

For thy comfort apply to thy ſelfe the benefits of his death.

For thy correction remember and bewaile thy ſinnes, for which Chriſt ſuffered and died

Quicken { Thy faith by the Pſalme. / Thy obedience and patience by the admonition. / Thy Zeale and Devotion by the Prayer enſuing. }

THE

THE ADMONITION
for Good-Friday.

THE ANALYSIS.

we must suffer afflictions because

1. [a] *By them we are made conformable to our Head Christ Jesus.*
2. [b] *They are the chastisements of our heavenly Father.*
3. [c] *They proceed from love.*
4. [d] *They are moderated and mitegated by his mercy.*
5. [e] *They are sweetned with many comforts.*
6. [f] *They are the common lot of all Gods deerest children.*
7. [g] *They are medicinable to the soule.*
8. [h] *They bring us to a sense of our sinnes, and remorse for them.*
9. [i] *They quicken our Zeale and Devotion.*
10. [k] *They trie our faith, hope, and love.*
11. [l] *They weane us from the love of this world.*
12. [m] *They are laid upon the faithfull here, to free them from eternall torments.*
13. [n] *If we patiently endure them, our reward shall be plentifull in heaven.*
14. [o] *They teach us to compassionate our brethren, and comfort them in their adversities.*

THE

THE TEXTS.

[a] *IT became him* for whom are all things, & and by whom are all things, seeing that he brought many children unto glory, to consecrate the Prince of their salvation by *afflictions*, Heb. 2.10.

Afflictions 1. Make us conformable to our Head Christ.

For in that *he suffered* and was tempted, hee is *able to succour* them that are tempted, ver. 18.

Christ suffered *for us*, leaving *us an example* that wee should *follow his steps*, 1 Pet. 2.21.

Whom he knew before, them also he predestinated to be conformed to the Image of his Sonne, Rom. 8.29.

[b] The *Lord* hath *chastened* and *corrected* me, Psal. 118.18.

2. Are the chastisements of our heavenly Father.

O *Lord rebuke* me not in thine anger, nor *chasten* me in thy displeasure, Psal. 6.1.

Thou with *rebukes* dost *chasten* man for sin, &c. Psal. 39.11.

[c] My Sonne despise not the *chastening* of the *Lord neither faint* when thou art rebuked of him, Pro. 3.11.

3. They proceede from Love.

Whom

Whom the *Lord loveth* hee *chasteneth*, and *scourgeth* every son that he *receiveth*, Heb. 12.6.

As many as *I love* I *rebuke*, and *chasten*, Rev. 3.19.

4. Are moderated by mercy.

[d] The Lord hath severely *corrected* me, but he hath *not given me over unto death*, Psal. 118.18.

Great are the *troubles* of the Righteous, but *the Lord delivereth* him out of all, Psal. 34.18.

From them all, the *Lord delivered* me, 2 Tim. 3.11.

God is faithfull, who will *not suffer you to bee tempted above* that you *are able*, but will even give the issue to the *tentation*, that ye may be *able to beare it*, 1 Cor. 10.13.

Blessed be *God the Father of mercy*, and *God of all comfort*, 2 Cor. 1.3.

5. Are sweetned with comforts.

Who *comforteth* us in all our tribulations, ver. 4.

[e] For as the *sufferings* of *Christ* abound in us: so our *consolation* aboundeth through *Christ*, v. 5.

6. Are the common lot of Gods children.

[f] What *sonne* is hee whom the *Father*

Father chasteneth not? Heb. 12. 7.

If therefore ye bee without *correction*, whereof all are partakers, then are ye *bastards and not sonnes*, ver. 8.

In the world *yee shall have afflictions*, Joh. 16. 33.

Which of the *Prophets* have not your fathers *persecuted*? Acts 7. 52.

All that will *live godly in Christ Jesus* shall *suffer persecutions*, 2 Tim. 3. 12.

g It is good *for me* that I have beene in *trouble*, that I might learne *thy statutes*, Psal. 119. 71.

7. Are medicinable to the soule.

No *chastisement* for the present seemeth joyous but grievous: but afterward it bringeth the quiet fruit of righteousnesse to them which are *thereby exercised*, Heb. 12. 11.

He *chasteneth* for our profit, that we might be *partakers of his holinesse*, ver. 10.

We know that all things *work for the best* to them *that love God*, Rom. 8. 28.

Count

Count it exceeding joy when *yee fall into* divers *temptations*, Jam. 1.2.

Before *I was troubled* I went wrong: but now have I kept thy Word, Psal. 119.67.

8. Bring us to a sense of our sinne.

[h] And they said, Wee have verily sinned against our brother, because we saw the *anguish of his soule* when he besought us, and we would not heare him, *therefore is this trouble come upon us*, Gen. 42.21.

All that is *come upon us for our evill deeds* and our great *transgressions*, Ezra. 9.13.

Jerusalem hath *greatly sinned*, therfore she is *in derision*, La. 1.8.

The Lord is *righteous*, for I have *rebelled* against him, ver. 18.

There is *no rest* in my bones by reason of *my sinne*, Psal. 38.3.

My *wickednesses* are gone over my head, & are like *a sore burthen too heavie* for me to beare, ver. 4.

9. Quicken Zeale and Devotion.

[i] In their *afflictions they will seeke me* diligently, Hos. 5.15.

Lord in trouble have they visi-

ted

ted thee, they poured out prayer when thy chaſtening was upon them, Eſay 26.16.

Then he came to himſelfe, &c. Luke.15.17.

Every *night waſh I my bed, &c.* Pſal.6.6.

10. Try our faith.

k When he was *tryed* he offered up *Iſaack*, Heb. 11.17.

Others were *tried by ſcourgings, &c.* ver.36.

Knowing that the *tryall of your faith, bringeth forth patience*, Jam.1.3.

That the tryall of your faith being much more precious then fine gold that periſheth, might be *found to your glory*, 1 Pet.1.7.

Becauſe thou haſt *kept the word* of my patience, I will deliver thee from the *houre of tentation* which ſhall come to all the world, *to try them* that dwell on the earth, Revel.3.10.

11. Weane us from the love of this world.

l *Woe is me* that I am conſtrained to dwell with *Meſech*, &c. Pſal,120.4

O that I had wings like a dove, then

then would I fly away and bee at rest, Psal.55.6.

Let me dye, for I am *no better* then my fathers, Jonah 4.3.

12. Save us from eternal punishment.

m For when we are *judged*, we are *chastened* of the Lord, that we be *not condemned* with the world, 1 Cor. 11.32.

13. Are plentifully rewarded if wee beare them patiently.

n *If we suffer* with him, we *shall also be glorified with him*, Rom. 8.17.

For I account the *momentary afflictions* are not worthy the *glory* that shall be shewed to us, v.18.

For *our light afflictions*, which are but for a moment, causeth unto us a farre more *excellent* and an *eternall weight of glory*, 2 Cor. 4.17.

14. Teach us compassion.

God comforteth us in all our *tribulations*, *that we might be able* to comfort them which are in any *affliction*, by the comfort wherewith our selves are comforted of *God*, 2 Cor. 14.

THE

The *Hymne* for Good-Friday:

Wherein is expreſſed the manner of Chriſts ſufferings, death, and buriall, with the remarkable circumſtances thereof.

In particular:

1. The Antecedents.
   1. Chriſts Agony.
   2. Herods, Pilates, and the Rulers of the Jewes conſpiracy againſt him.
   3. Judas betraying him.
   4. The Diſciples forſaking him.
   5. The Jewes falſe accuſing him.
   6. His ſilence before the Judge.
   7. The Souldiers blaſpheming and deriding him.
2. The Paſſion it ſelfe.
   1. The enduring his Fathers wrath.
   2. The racking his joynts.
   3. The piercing his fleſh.
   4. His thirſt, and the drink given him.
   5. His laſt cry upon the Croſſe.
   6. His giving up his Spirit, the piercing his ſide, and not breaking a bone.
3. The conſequents.
   1. The guſhing of water out of his heart.
   2. The caſting Lots upon his Veſture.
   3. His buriall, and lying no ſmall time in the grave.

THE

THE TEXTS.

1 The antecedents of the passion. 1 Christs Agony.

O Lord *God* of my salvation, I have cryed day and night before thee, Psal. 88. 1.

Mine eye mourneth by reason of affliction: I have called daily upon thee, I have *stretched out my hands* unto thee, vers. 9.

For my *soule* is *full of trouble*, and my life draweth nigh unto the grave, vers. 2.

My *heart is smitten* and *withered* like grasse, Psal. 102. 4.

By reason of the voyce of my *groaning*, my bones cleave to my skin, vers. 5.

The *sorrows of death* compassed me, and *the paines of hell* gat hold upon me: I found *trouble* and *sorrow*, Psal. 116. 3.

2 Herods, Pilates, and the Rulers of the Jewes conspiracy against him.

The *Kings of the earth* set themselves, and the *Rulers* take *counsel* together against the *Lord*, and against his *Christ*, Psa. 2. 2.

Mine enemies *whisper* together against me, against me doe they devise hurt, Ps. 41. 7.

Yea

Yea mine owne *familiar friend* in whom I trusted, which did *eat of my bread* hath lift up his *heele against me*, ver. 9.

Judas betraying him.

I am like a Pelican in the *Wildernesse*, and an Owle in the *Desert*, Psal. 102. 6.

I *watch* and am *alone*, as a Sparrow on the house top, ver. 7.

My lovers and my friends stand *aloofe* from my stroke, and my Kinsmen stand *afarre off*, Psal. 38. 11.

4. The Disciples forsaking him.

Mine enemies *reproch* me *all the day long*, and they that are mad upon me, *are sworne together against me*, Psal. 102. 8.

5. The Jewes false accusing him.

But I as a *deafe man, heard not*, and as a *dumbe* man that *openeth* not *his mouth*, Psal. 38. 13.

6. His meek silence.

I am as a *worme and no man*, a *reproch* to men, and *despised* of the people, Psal. 22. 6.

7. The Souldiers and people blaspheming and deriding him.

All they that see me *laugh me to scorne*, they shoot out their lips, and *shake their heads*, saying, ver. 7.

He trusted in the Lord that he

would deliver him: *let him* deliver him, seeing hee delighted in him, Psal. 22.8.

Many Oxen came about mee: strong *Bulls of Basan* have beset me round, ver. 12.

2. The Passion it selfe, wherein 1. The enduring Gods wrath. 2. The racking of his joynts. 3. The piercing his flesh.

They gaped upon mee with their mouthes, as it were a *ramping and roaring Lyon*, ver. 13.

Thy *wrath* lyeth hard *upon me*: and thou hast *afflicted* me *with all thy waves*, Psal. 88.7.

I am poured out *like water*: *all my bones* are *out of joynt*, Psal. 22.14.

They *pierced my hands and my feet*, Psal. 22.16.

4. His thirst.

My strength is *dryed up* like a Pot-sheard, and my tongue *cleaveth to my gums*, ver. 15.

Reproch hath *broken my heart*, and I am *full of heavinesse*: I looked for some to have pitty on me, but there was none; for comforters, but I found none, Psal. 69.20.

His drink of vinegar.

They gave me *gall* to eat, and in *my thirst* they gave me *vinegar to drinke*, ver. 21.

My

*My God my God, why haſt thou forſaken me? Pſal.*21.1.

*Into thy hands I commend my ſpirit, Pſal.*31.5.

Thou keepeſt all my bones, ſo that not one of them is broken, Pſal.34.20.

My heart is like wax: it is *melted* in the middeſt of my bowels, Pſal.22.14.

They *part* my *garments* among them, and on my *veſture* do they *caſt lots*, Pſal.22.18.

Thou haſt laied me in the *loweſt pit*; in a place of *darkneſſe*; and in the *deepe*. Pſal.88.6.

Free among the dead, like to them that be wounded, and *lie in the grave*, which bee out of remembrance, and are *cut away from thine hand*, ver. 5.

The cloſe out of *Jeremiah*.

IS it nothing to you, all yee that paſſe by? Behold, and ſee if there be any ſorrow like unto my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his wrath, Lam 1.12.

5. His laſt cry.

6. His giving up the ghoſt.

7. The piercing his ſide and not breaking his bones.

3. The conſequents
1. Water guſhing out of his ſide.
2. Caſting Lots on his coat.
3. His buriall and lying no ſmall time in the grave.

A Prayer for Good-Friday.

DEareſt Redeemer, the *Mediator* of Heaven and Earth, who this day wereſt placed on the Croſſe betweene them both with thine *armes ſtretched abroad* to embrace, and the *head bowed downe* (as it were) to kiſſe all that come unto thee; I humbly proſtrate my ſelfe at thy feet, deſiring in unfained repentance, with my teares to waſh thoſe thy *wounds* that *bled* for my ſinnes, and in a lively Faith to *touch the print of thy nailes, and thruſt my finger into the hole of thy ſide*, thereby to take reall and corporall poſſeſſion of thee, that I may with *Thomas* truly call thee, *My Lord, and my God*; my dread, and my love; my ſurety, and my *ranſome*; my *ſacrifice*, and my *Prieſt*, my *Advocate*, and my *Judge*; my deſire, and my contentment; the life of my hope here, and hope of my life hereafter. Before, I was thine

thine (for *thy hands have made me and fashioned me:*) but now sith thou hast offered thy selfe to be my pledge, and thy blood for *my ransome*, thou art truly *mine*; *My Lord and my God.* O let the *Speare* which *ranne* thee *thorow*, fasten my heart to thy *Crosse*: Let the *nailes* which *printed* thy *flesh*, imprint thy love in my soule: let the *thornes* which *pricked* thy *temples*, not suffer the temples of mine head to take any *rest* in sinne: let the *vinegar* which was given thee, *melt* my adamantine heart into *sorrow*: let the *Spunge* which was offered thee on the *Crosse*, *wipe* out all my debts out of *thy fathers Tables.* Let others goe on forward if they please; I will stay still at thy *Crosse*, and take no other lesson: For I desire no other *Pulpit* then that *tree*; no other *Preacher* then thy *crucified body*; nor other *Text* then thy *death and passion*; no other *parts* then thy *wounds*; no other *amplification* then thy *extension*;

tenſion; no other notes then thy *markes*; no other *points* then thy *nailes*; no other booke then thy opened *ſide*. The *firſt Adam* did eat the fruit of the *forbidden tree*; therefore thou, the *ſecond Adam*, hangedſt upon a *Tree*. By his fall all mankinde were ſo ſorely wounded, *that the whole head was ſicke, and the whole heart faint; from the crown of the head to the ſole of the foot, there was nothing but wounds, and bruiſes, and ſores, full of corruption*: therfore *thy whole head was pained, thy whole heart wounded: from the ſole of the foote*, which was *gored* with *nayles*, *to the crowne of thy head*, which was *pricked* with *thornes*, *there was nothing but cuts*, and *ſtripes*, and *markes*, and *skars*, and *ſores*, and *wounds* in thy whole body. Becauſe our heads *plotted* and deviſed wickedneſſe, on thy head was *platted a Crowne of thornes*. Becauſe our *eyes burned* with luſt, thy eyes were bedewed with *teares*. Becauſe

cauſe wee belched out *blaſphemies againſt thy Father*, thy face was *ſpit* upon. Becauſe our bodies have been *ſtretched* wantonly upon our *ſoft beds*, thy body was *ſtretched* upon the *hard Croſſe*. O Lord, our eares have offended thee by *liſtening to* wanton Muſick, *prophane ſpeeches* and ſongs; therefore thou ſufferedſt in thine *eares* by hearing *ſcoffes* and *blaſphemous taunts*. Wee have offended in our *ſmell* by luxurious perfumes, and ſweet odours; therefore thou ſufferedſt in thy *ſmell* by the ſtench of *Golgotha*. Our *taſte* hath offended in *gluttony* and *drunkenneſſe*; therefore thou ſufferedſt in thy taſte by *gall* and *vinegar*. Becauſe our *feete* were *ſwift to ſhed bloud*, thy *feete* were *nailed to the Croſſe*. Becauſe our *hands* were defiled, thy *hands* were *bathed* in blood. Becauſe all *parts* of our bodies offended, thou waſt puniſhed in all *parts*: in thy *temples* with *thornes*, on

thy *cheekes* with *buffets*, in thy *joynts* with *ſtraines*, in thy *fleſh* with *ſtripes*. Laſtly, becauſe our *hearts* moſt grievouſly offended in unchaſt, malicious, coverous, ambitious thoughts, deſires, and affections, and *piercing* our ſelves with worldly *cares*; therefore thou waſt moſt grievouſly pained in thy *heart* which was *runne thorow* with the *Speare*. If all the ſufferings of Martyrs ſince the worlds beginning were put in one scale, and thine in the other, thy Paſſion would beare them all downe. For thou beareſt the full weight of thy Fathers heavieſt hand. Never were there *ſufferings* like thy *ſufferings*, becauſe never ſuch a *Sufferer*, the torments being infinitely improved by the *Bearer*: Never *ſweat* like thy *ſweat*, becauſe never any had a *burthen* like to thine: Never *teares* like thy *teares*, becauſe *ſhed* for them who *thirſted* for thy blood: Never *torments* like thy *torments*, becauſe

becauſe never *fleſh* ſo *pure* and tender as thy *fleſh*: Never *horrour* like to thy *horrour*, being *forſaken* of thy *Father*, becauſe never *love* like to thy *love* of him: Never *ſorrow* like to thy *ſorrow*, becauſe never *ſenſe* and *apprehenſion* like to thy *ſenſe* & *apprehenſion* of the infinite diſpleaſure of thy *Father*, for the ſins of mankind. O my moſt bountifull Redeemer, *who beſtoweſt largely*, and *waſt beſtowed* liberally for me; it concerneth mee to know how much I ſtood thee in. For how ſhould I eſtimate thy love, if I cannot caſt the totall of the Debt thou diddeſt diſcharge for me? But no *heart* can *conceive* what ſorrow thou *conceiveds*t; no *tongue* can *expreſſe* what griefe thou diddeſt *expreſſe* by thy bloody teares, and thoſe thy *ſtrong cries* when thou complainedſt that thy *ſoule was heavie unto death*, and prayedſt thy Father (*if it were poſſible*) *to let this cup paſſe from thee*. I am ap-

paled at thine *agony*, I am *astonished* at thy *feare*, I am *amazed* at thy *patience*, I am *ravished* at thy love. My heart riseth, my veines swell, my blood boyleth within me against thy Persecutors. If it were in my power, I would put them all to millions of torments: I would inflict a thousand deaths upon *Judas* that *betrayed* thee, and *Pilate* that *condemned* thee, and the envious *Scribes and Pharises that layed snares* for thee, and the *perjured witnesses* that gave *false evidence* against thee, and that *execrable rout* that *preferred a murtherer* before thee, and the *barbarous Souldiers that spit upon thee and buffeted thee*, and the bloudy *executioners* of the *Jewes malice and Romane cruelty* that *hanged, and nayled, and goared thee*. But when I dive deepe into thy bloody passion, I finde my selfe as deepe in the guilt of thy blood-shedding, as they. They were in that but instruments, but I by my sinnes

was

was a principall in the death of thee, the *Lord of life*. My ſinnes by their tongues and hands did all this villany and outrage upon thee. Their *nayles and ſpeares pierced* but thy *fleſh*, but my *ſins pierced* thy very *ſoule*. My ſinnes, my ſinnes, O Lord, by their hands *crucified* thee; wherefore I *condemne* mine *eyes* to continuall *teares*; *my heart* to perpetuall *ſighes*; and my *thoughts* to everlaſting *penſiveneſſe*. What ſhall I doe to waſh away the *guilt* of thy blood which alone can take *away* the *guilt* of my ſinnes? Verily I ſhould bee utterly ſwallowed up in this gulfe, but that the *price of thy blood* hath ſatisfied (as for all other ſinnes, ſo) for the guilt of ſpilling it ſelfe. And now my *anger*, and *feare*, and *trouble*, and *anguiſh* are all turned into *joy*, and *comfort*, and *love*, and *admiration* of the infinite *wiſdome* of thy Father in providing ſuch a remedy; and his *juſtice* in requiring

ring ſuch a ſatisfaction; but moſt of all thine infinite *love*, making ſo full payment of the infinite debt of my ſinnes. What can I doe, what can I ſuffer enough for thee? Gracious God, to all the reſt of thy bleſſings ſpirituall and temporall conferred upon mee, purchaſed by thy ſufferings, adde this one above the reſt, the ſpeciall gift of the remembrance of theſe thy ſufferings; that whereſoever I am, whatſoever I doe, I may have thy paſſion in my heart, and thy wounds bleeding afreſh in my mind, with an infinite hatred of ſin that procured them, and love of thy goodneſſe who enduredſt them for mee. Thy Church, ſince thou leſteſt her is a *widdow*, and I am as one of her *dead children*, not (as the *Samaritan* was) *halfe dead*, but wholly *dead in my ſinnes and tranſgreſſions*. Thou Lord art the true *Elias* who raiſedſt and doeſt raiſe from death this Widdowes children to life, by *ſtretching thy body*

over

over them. O my gratious *Lord*, apply thy Body *ſtretched this day on the Croſſe* to me. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feet* to my *feet*, and thy *heart* to my *heart*, that I may receive *warmth* from thy *bloud*, and *eaſe* from thy *ſtripes*, and *health* from thy *wounds*, and *ſpirit* from thy *breath*, and *ſtrength* from thy *grace* to *ſtand up from the dead*, and *walke with thee* from *henceforth in newneſſe of life*. So be it, *Amen*.

THE

THE PRIVATE FASTS DEVOTION, AND Directions therein.

(***)

THe Devill being ſenſible of the wound and foyle which he received by our Lords Faſt; and conſidering how oft he hath ſince been diſpoſſeſſed of his ſtrongeſt hold by prayer and faſting; ſeeketh what hee can to bring all religious Faſts into diſgrace, and diſtaſte with us, even *private*, as well as *publike*. Faine would he perſwade us, that *publike* ſet-faſts prejudice our Chriſtian liberty; and *private* arbitrarie Faſts ſavour of Schiſme, or will-

will-worship: Church Fasts, he brands with an imputation of Popish superstition; and Familie fasts, with Puritanisme.

But if devoutly to keepe Church Fasts without superstition, be Popery, I would all were such Papists; and if to observe most strictly private fasts without Hypocrisie, be Puritanisme, I would all were such Puritans. It is not newes to be evill spoken of for our best actions, and to be publikely reproached for our most private Devotion. When *David* dranke a full draught of the *Cup of Teares*, the drunkards made songs upon him for it: whereof he maketh a bitter complaint to his *Father* in *Secret*.

I humbled my soule with fasting, and that was turned to my reproofe. Psal. 69. 10. But we ought to endure more than the boyling of an impure mouth, foaming out his owne shame, for him, who *was spit upon* and worse handled for

for our ſakes. And if wee are ſtrong in our holy profeſſion like Saint *Auguſtine*, the *breath of mens reproches & contradictions will rather kindle, than quench our Zeale*: and if we are weake and but punies in Chriſtianity, we moſt of all need this helpe of private Faſting; which never was ſincerely undertaken, and religiouſly performed; but it hath offered a kinde of violence to heaven, and drawne from God a temporall or a ſpirituall bleſsing upon the humbled ſoule, chaſtiſing her ſelfe for offending her moſt gratious Lord. Name me any in the Regiſter of God, who have *ſowed* Faſting *in teares of* true contrition, and I will ſhew you how they have *reaped in* joy. The fruits of *Moſes* his Faſt, was the *Law* of *Hannahs*; the Prophet *Samuel*, of *Eliahs conference with God in Horeb*, of *Jehoſaphats victory*, of *Daniels*; the ſpirit of *Prophecy and Wiſedome*, of Queen *Heſters*, the

Aug. Confeſ. lib. 9. cap. 2. Verba tua ita accendebant nos validè, ut omnis contradictionis flatus inflammare nos acriùs poſsit, non extinguere.

the *Churches deliverance*, of the daughter of *Phanuels*, *sight of the Messias*, of *Cornelius*, his *knowledge of the Gospel*, of Christs, *conquest of the divel*, and the *ministery of Angels*. If *Adam* had fasted in Paradise, we should never have needed to have fasted: but since hee ate the forbidden fruit, and all *our teeth are set on edge*, a speciall meanes to cure the maladies of our Soule is fasting.

By *not fasting*, *we lost Paradise*; *let us* fast, *saith* Saint Basil, *that we may regaine it*. By fasting *Daniel* made the Lyons *fast* when their prey was before them: and assuredly, by our Religious praying and fasting, we shall make the divell fast, who runneth about *like a roaring Lyon seeking whom he may devoure*.

Basil hom. de jejunio.

Pliny writeth, that the new plowed earth, after it hath beene scorched with heat, and is refreshed by a kinde showre of raine, sendeth from it a divine sent or savour

Lib. 7. nat. hist. cap. 5. Cum à siccitate continua immaduit imbre, emittit illum halitum suum divinum.

ſavour of life. It may be ſo in the earth, *Pliny* ſpeaketh of: but I am ſure it is ſo in the *good ground* mentioned by our Lord, in the Parable of the ſower.

For that *good ground* of an *honeſt heart*, after it is *new broken up by contrition*, and hath been *ſcorched* with the apprehenſion of Gods *wrath* and *hot diſpleaſure*, and hath been *watered* with a plentifull ſhowre or *ſhowres of teares*; ſendeth up *odorem divinum*, a ſavour of life unto life, to revive the *ſpirit of the humble*. There is no religious faſt but to a ſoule throughly humbled, it ends in a feaſt. Now for our more particular direction in this ſpeciall exerciſe of Chriſtian mortification,

I. *Let us undertake it willingly*; and though it be a ſad taske, yet becauſe it bringeth exceeding joy and comfort; when we reſolve to performe it, *let us*, according to our bleſſed Saviours command, *anoint our head and waſh*

Mat. 6. 17.

wash our face, that is, compose our outward man to some kinde of alacrity and chearefulnesse; not onely that we may not *appeare to man to fast*, but also, that our *Father in secret* may see, that we desirously & willingly *take* this *holy revenge* upon our selves, for having so grievously displeased, and offended his gratious Majestie.

II. *Let us seriously weigh the causes of our Fasting, and fit our meditations and prayers accordingly*, that they may be *like apples of gold in pictures of silver.*

The causes of private Fast may be either

- *Publike.*
- *Private.* Both, either

Fo.

1. *Some evill*
   - *Temporall* — *Present, to be removed.*
   - *Spirituall* — *Future, to be prevented.*
2. *Some good*
   - *Spirituall* — *Present; to be continued & increased.*
   - *Temporall* — *Future, to be obtained.*

IN the first place I mention publicke causes, even of private

vate Fasts. For, every private Christian ought to take to heart the calamities of Gods people, whersoever the bloudy storme of persecution falleth: but much more ought they to be affected and afflicted with those heavie crosses, under which *the Land mourneth* wherein they live. The men, upon *whose fore-head* God commanded *a marke to be set*, were such as did sigh, and *cry for all the abominations that were done in the midst of Jerusalem*. And holy *Davids* eyes *gushed out like Rivers, because men kept not Gods Lawes*. But it may be objected, that the Governours of the Church and Common-wealth take care for the publike, and in this regard, private DEVOTION need not charge her selfe with it. I grant where the State favoureth and maintaineth the truth, and the vigilant zeale of the supreme Magistrate (as here in *England*) upon the fore-sight of any imminent,

Ezek. 9. 4.

Psal. 119. 136

nent, or ſenſe of any preſent judgement, injoyneth publike faſts, there private may be better ſpared: yet even then are they often requiſite, both to prepare men to publike, and becauſe publike faſts cannot be of that frequencie, fervencie, or continuance, as ſometimes the redoubled ſtroake of Gods Juſtice calleth for. When therefore thou heareſt of any cruell tyrant, *making havocke of Chriſts little flocke*; or ſeeſt Gods too much wronged patience turned into fury, and his *glittering ſword brandiſhed* againſt Church or Common-wealth; or when thou ſuffereſt, or feareſt any great wrack in thy eſtate and credit abroad, or moſt of all in thy ſoule; when the graces of the ſpirit ſenſibly decay, and the pulſe of thy Devotion beateth very ſlow, or not at all; when thou art aſſaulted with moſt fearefull temptations, and put to the worſe; then *meete with the Lord upon thy knees*

knees by *watching*, *fasting*, and *mourning*.

Againe; when any generall Christian assembly is called, or any action of estate undertaken, or maine battell to be fought, in which the fatall lot is, as it were, cast upon the Church or Common-wealth; or when thou in thy particular entrest into any new calling, or state of life, or settest upon any businesse of great difficulty or danger: nothing will give thee better hope, and assurance of an happy successe and wished end, than an holy beginning by a religious Fast.

III. *Let the place where we keepe this holy private fast unto God, be as close and private as may be; that none may see us but our Father in secret.* Besides the shew of Hypocrisie, and a just taxe of seeking praise of men, the *bane of this Devotion*, which we cannot avoid, if *our left hand know what our right hand offereth to God in* this voluntarie sacrifice;

It

It is not fit nor ſafe, that any ſhould heare us ripping up our whole life, and ranſaking our heart, and laying open all our moſt ſecret corruptions. What ſhould I ſpeake of *extaſies* and *raptures*, in which Gods Saints may ſeeme in theſe Devotions to be beſide themſelves; to thoſe who are ſtrangers to the terrours of a troubled, or the comforts of a revived conſcience? Saint *Pauls* practice in this caſe muſt be our rule: *Si inſanimus, Deo inſanimus; If we are beſides our ſelves, it is to God*; that is, in our Soliloquies with him; but *towards you wee are alwayes in a ſober temper.* If we feare any may over-heare us, we are like to faile of the chiefe end of our private faſt, which is, freely to diſcloſe that before God, which we are aſhamed to confeſſe before men. 2 Cor. 5. 13.

To which confeſsion to God onely, both Saint *Chryſoſtome*, and Saint *Ambroſe*, and the good Biſhop

Bishop *Laurentius*, earnestly exhort all dismaid Christians who are ashamed, and afraid to empty their whole heart into the bosome of any man living, Priest, or other. *Confesse my sins to God, for he will cover them*, saith *Chrysostome*, if thou discover them unto him. *Wash thy spots with thy teares, if thou art ashamed any should view them*, saith Saint *Ambrose*: And most comfortably *Laurentius*. After *Baptisme*, *GOD hath provided thee a remedy within thy selfe*, he hath *put the pardon of thy Sinnes in thine owne hand, thou hast no need to goto a Priest for it: away with hardnesse of heart, away with dispaire, away with all pretences. There never wants water in thine eyes, there is alwayes ablution in the will, sanctification in the holy purpose of the minde, and remission in the dew of teares.*

Homil. 2. ad pop. Antioch.

Ambros. in Luc. 22. Laurens. de Panitent.

Nunquam deficit aqua, ablutio in arbitrio est, remissio in rore est lachrymarum.

IIII. *Let us make choice of a time wherein we are not only free from worldly*

worldly distractions, but also from all other religious duties that sort not well with fasting. For private fasting must be used as a helpe and furtherance, not as a let or hinderance to any other principall and solemne exercise of Religion. To bid a private fast in our Family, or to our selves, when the Church appointeth an high feast to be celebrated, savoureth too much of the spirit and humour of singularity, and contradiction to authority. This is, if not *to fast to strife* and contention, yet to fast in strife and contention, and causeless opposition to our Mother, Christs deerest Spouse, from whose brests we daily sucke *the sincere milk of the Word.*

For the continuance of our private fast or breaking it off, our discretion and particular knowledge of our state of body and strength, must be our Moderators. For what the Philosopher spake of feeding, may be applied

to the contrary, to *Fasting* also: *Miloni parum, Myroni nimium*: That which is too little for *Milo*, is too much for *Myro*. Hereof a Polonian Deacon seasonably admonished *Lewis of Arles*, president in the Councell of *Basil*, who being a man of an austere life, injoyned not onely a sparing diet during the time of the sickness in *Basil*, but divers fasting dayes in the weeke. This the Polonian could no way endure: but he maketh bold to tell the Cardinall, that he did not well to measure other mens stomacks by the last of his own.

Arist. Eth.

Æneas Syl. de gest. Conc. Basil.

It is *but a sport*, saith he, *to you French-men*, to *misse two or three meals* in *a week*: but it is *death to one of us Polonians*. Wherefore I pray you appoint as much watching, and praying as you will: but leave every man to his private Devotion and discretion in fasting for fewer or more dayes.

All that in this kind I advise, is but this, that our Fast be more than

than a bare medicinall Faſt, to get a better appetite to meate; let us ſo faſt, that we truely chaſtiſe, and puniſh our body: yet not endanger our health, much leſſe our life thereby. The bounds which it ſeemeth Gods Saints by their practice have ſet to themſelves, are; not to faſt leſſe than a day, nor more than *Three* together. I ſpeake not of miraculous faſts, which no way now concerne us, nor conduce to the end I aime at: but of morall, or rather religious faſts, ever in uſe with the godly.

Levit. 23.27. Joſh. 7.6. Heſter 4.16.

V. *During the time of our Faſts, let us abſtaine from all worldly delights and comforts whatſoever.* The palate and ſtomacke are not onely to blame; all the ſenſes of the Body, and faculties of the Soule, have run *riot in ſinfull pleaſure*, and therefore ought to faſt as well as the throate and belly. Let us therefore *diſcipline* all our inward and outward ſenſes, and make Body and Soule

with all the members of the one, and faculties of the other, do, not a ſuperſtitious, but a holy and religious *penance*. Let us deprive our ſelves for a time of the uſe and comfort of all GODS creatures and bleſsings, both to teſtifie that we are unworthy of them all, and to take a *godly revenge upon our ſelves* for the abuſe of them.

Our eyes, like *caſements*, have been ſet by us wide open to let in vaine and uncleane luſts; let them now be glazed with teares and barred up cloſe. Our eares have been tickled with wanton and effeminate Muſicke; let us now make them *tingle* at the hearing the dreadfull threats of the Law, and the thunder of Gods judgements againſt ſinne. Our whole body hath offended in luxury; let it hunger and thirſt for it: in liberty, let it be reſtrained for it: in idleneſſe and ſleepe, let it watch for it: in gorgeous apparell, let it put on ſack-cloth

for

for it: in ſports and jollity, let it mourne for it: in pride of life, let it be humbled for it.

And from the bodies *faſt* from meat, let the ſoule learne to *faſt from ſinne*; from the bodies *hunger and thirſt* by want of food, to *hunger and thirſt for righteouſneſſe*; from the bodies watching, to keepe a *watch* over the deſires of the mind, and *thoughts of the heart*. As for tearing the fleſh with whips and ſcourges to bring us to true contrition, we may ſafely ſpare it, untill the Church of Rome ſheweth us out of Gods Word, *Who requireth it at our hands*. They cannot name one Saint in the Old or New Teſtament, that ever practiſed this cruelty upon their owne fleſh. But we can, out of approved Authors, name unto them certaine Heretickes, ſurnamed the Flagellants or whippers, and before them certaine Paynims children that whipped themſelves, even to death, before

the Altar of *Diana*, in *Sparta*, and before them of *Baals* Priests that *cut and lanced their flesh with knives*, till the bloud gushed out in great abundance. From whom it seemeth the Romane Church received this Tradition of the holy *Whip-cord*, as it were, from hand to hand; and now it is in a *good hand*, and for my part let it there rest. Verily he needeth not a knotty cord, to flea his backe; or a silver spurre, to draw Bloud from his sides; (as Romanists use) or to scratch and sting his Body with briars and nettles, as Saint *Benedict* is sayd to have done, to cure his itch of impure lust; or to sticke thornes in his garments or bed, (as the Pharisees did among the Jewes, to put them in minde of the Law) who is truely *pricked* in heart for his sinnes: If he seriously consider the infinite number of his daily multiplied iniquities from his cradle, the infinite Majesty of God which he hath

hath slighted, his infinite justice which he hath offended, his infinite power which he hath provoked, his infinite goodnesse which he hath wronged, the infinite torments of hell which he hath deserved, and the unspeakeable priviledges of Gods chosen, and right to an everlasting kingdome in heaven, which he hath forfeited; and if God be not more mercifull unto him upon his repentance, quite lost by his wilfull transgressions and rebellions against his Maker and Redeemer. Yet all this is light in comparison of the hearts griefe and sorrow, which Gods deerest Children conceive for the losse of their heavenly Fathers favour, and the apprehension of his grievous displeasure at them.

This lyeth often so heavie upon them, that they would sinke under it, and despaire a thousand times, as religious *Calvin* acknowledgeth; if GOD did not strongly support them by his Calvin instit.

Spirit, and affoord them manifold and extraordinary comforts answerable to the measure of these their sorrowes.

VI. *Lastly*, Let us imploy this holy time of our Fast, in reading, meditating, praying, and singing Psalmes.

1 Let us reade the most zealous Sermons and Treatises penned of this subject, especially select Chapters of the Bible, and Psalmes; as namely, *Deu.* 28.30. 1 *Sam.*7. 2 *Chro.*20. 1 *King.*21. 2 *Chron.*32.33. *Ezra* 8. *Neh.*1. *Hester* 4. *Esa.*1. *Dan.*9. *Joel* 2. *Jonah* 3. *Mat.*6. *Rom.*7. 2 *Cor.*7. *Ps.*6.32,38,39,51,86,102,119, 130,143.

2 Let us meditate upon

1 The time we have mis-spent.
2 The sinnes we have committed, especially since our conversion, and last renewing of our vowes at the holy Communion.
3 The evils God hath preser-

ved

ved or delivered us from.
4 The benefits he hath conferred upon us.
5 The ſpeciall bleſsing, for the attaining whereof we hold this private faſt.
6 The vowes wee intend to make at this our faſt.

3 Let us powre our ſoules in prayer to God, according to the ſeverall heads we have premeditated, never giving over till either we feel comfort in our ſoules, or at leaſt ſatisfie our conſciences that we have performed this holy duty in ſincerity and truth; and even like *Jacob*, wreſtled with God for a bleſsing to the uttmoſt of our ſtrength.

4 Let our cloſe be ſinging of Pſalmes, eſpecially the 4. 30, 71, 85, 103. together with the *Lamentation of a ſinner*, *the humble ſuite of a ſinner*, *the complaint of a ſinner*, and *the perfect repentance and truſt of a ſinner:* which beginneth thus, *O Lord in thee is all my truſt.*

THE ADMONITION
for private Fast.

THE ANALYSIS.

We are invited to confession of our sins before God, in Scripture by
1. Expresse precepts for it.
2. Frequent examples of it.
3. Gratious promises to it.
4. Singular blessings by it,
as
1. Pardon.
2. Deliverance.
3. Reconciliation
4. Justification.

THE

THE TEXTS.

A Man ſhall lay both his hands upon the head of that Goat, and confeſſe over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, *Lev.16.21.* — God commandeth.

Speake unto the children of Iſrael, when a man or woman ſhall commit any ſinne, that men commit to doe a treſpaſſe againſt the Lord, and that perſon be guilty, *Num.5.6.* — Confeſſion.

Then they ſhall confeſſe the ſinne which they have done, verſe 7.

He that covereth his ſinne ſhall not proſper, *Pro.28.13.*

Bleſſed is the man in whoſe ſpirit is no guile, *Pſa.32.2.*

When I kept ſilence, my bones waxed old, verſ. 3.

I acknowledge my ſinne unto thee, and mine iniquity have I not hid, verſ. 5.

And

And the Children of Israel said unto the Lord, *We have sinned*, do thou unto us whatsoever seemeth good unto thee. Deliver us onely we pray thee this day, *Judg.*10.15.

The Saints practise it. 1 The Israelites.

And they gathered together to *Mizpah*, and drew Water, and powred it out before the Lord, and fasted on that day, and sayd there, *We have sinned against the Lord*, 1 Sam.7.6.

And all the people sayd unto *Samuel*; Pray for thy servants unto the Lord thy God, that we die not. For we have added to all our sinnes this evill, to aske us a King, 1 *Sam.*12.19.

2 David.

And *David* sayd unto *God*, I have sinned greatly, because I have done this thing: but now, I beseech thee, doe away the iniquity of thy servant, for I have done very foolishly, 1 *Chro.*21.8.

Lord be mercifull unto me: heale my soule, for I haved sinned against thee, *Psal.*41.4.

Against thee, thee onely have I sin-

I ſinned, and done this evill in thy ſight, that thou mighteſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt, Pſal. 51.4.

Behold, I was ſhapen in iniquity, and in ſin hath my mother conceived me, verſ. 5.

Having rent my garments, and my mantle, I fell upon my knees, and ſpread abroad my hands unto the Lord my God, Ezra 9.5. Ezra.

And ſaid, O my God, I am aſhamed, and bluſh to liſt up my face to thee my God: for our iniquities are increaſed over our heads, and our treſpaſſe is grown up to the heavens, verſ. 6.

Since the dayes of our Fathers have we been in a great treſpaſſe unto this day, and for our iniquities have we, our Kings, and our Prieſts, been delivered into the hands of the Kings of the Lands, to the ſword, to captivity, and to the ſpoile, and to confuſion of face as it is this day, verſ. 7.

Let thine eares be attentive, Nehemiah.

and

and thine eyes open, that thou mayest heare the prayer of thy servant, which I pray before thee now day and night, for the children of Israel thy servants; and confesse the sinnes of the children of Israel which we have sinned against thee, both I, and my fathers house have sinned, Nehem. 1. 6.

We have dealt very corruptly against thee, and have not kept the Commandements, nor the Statutes, nor the Judgements which thou commandedst thy servant *Moses*, ver. 7.

Isay. Then said I, Woe is me, for I am undone, because I am a man of uncleane lips, and I dwell in the midst of a people of uncleane lips, for mine eyes have seene the King, the Lord of Hosts, Esa. 6. 5.

We are all as an uncleane thing, all our righteousnesse is as filthy rags, Esa. 64. 6.

Jerusalem hath grievously sinned, therefore shee is removed, all that honoured her despised her, because they have seene her naked-

nakednesse, Lament. 1. 8.

Her filth is in her skirts, shee remembred not her last end, therfore she came downe wonderfully, ver. 9.

Behold, O Lord, I am in distresse, my bowels are troubled, my heart is turned within me; for I have gtievously rebelled, ver. 20.

We have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements, Dan. 9. 5. Daniel.

O Lord, righteousnesse belongeth unto thee, but unto us confusion of face, as at this day, &c. verse 6, 7, 8, 9, 10, 11, 12, 13, 14.

And they were baptized of him in *Jordan* and *confessed their sinnes*, Matth. 3. 6. John Baptists converts.

And the sonne said unto him, I have sinned against heaven, and in thy sight, and am not worthy to be called thy sonne, Luke 15. 21. The Prodigall.

And

The Publican. And the Publican ſtanding a farre off, would not lift ſo much as his eyes up to heaven, but ſmote upon his breaſt, ſaying; God be mercifull to me a ſinner, Luke 18.13.

The faithfull. And many that beleeved came, and confeſſed, and ſhewed their deeds, Acts 19.18.

Paul. This is a faithfull ſaying, and worthy of all acceptation; that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chiefe, 1 Tim. 1.15.

Promiſes to ſuch as confeſſe. He that confeſſeth his ſins and forſaketh them, ſhall have mercy, Pro. 28.13.

If they ſhall bethink themſelves in the land of their captivity, and make ſupplication unto thee, ſaying, We have ſinned and have done perverſely, wee have committed wickedneſſe, 1 King. 8.47.

Then heare thou their prayer and ſupplication, in heaven thy dwelling place, ver. 49.

And forgive the people that have

have ſinned againſt thee, &c. ver. 50.

If we confeſſe our ſinnes, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe, 1 Joh. 1. 9.

Bleſsings by confeſsion.

And *David* ſaid unto *Nathan*, I have ſinned againſt the Lord: and *Nathan* ſaid unto *David*, The Lord hath alſo put away thy ſin that thou ſhalt not dy, 2 Sam. 12. 13.

Pardon.

I ſaid I will confeſſe my ſinne unto the Lord, and ſo thou forgaveſt the iniquity of my ſinne, Pſal. 32. 5.

Deliverance.

The Princes of Iſrael and the King humbled themſelves, and they ſaid, The Lord is righteous, 2 Chron. 12. 6.

And when the Lord ſaw that they humbled themſelves, the Word of the Lord came to *Shemaiah*, ſaying, they have humbled themſelves, therefore I will not deſtroy them; but I will grant them ſome deliverance, and my wrath ſhall not bee powred out upon

upon Jeruſalem by the hand of *Shiſhack*, ver. 7.

And the children of Iſrael ſaid unto the Lord, we have ſinned, &c. Judg. 10. 15.

Victory.

And they put away the ſtrange gods, and ſerved the Lord, and his ſoule was grieved for the miſery of Iſrael, ver. 16. See Chap. 11. ver. 32. *Jeptah's* Conqueſt of the Ammonites.

Reconciliation.

And he aroſe and came to his Father: But when hee was yet a great way off, his Father ſaw him, and had compaſſion on him, and fell on his necke and kiſſed him, Luke 15. 20.

Juſtification.

I tell you that this man went downe to his houſe juſtified rather then the other, Luke 18. 14.

A Psalme for a private Fast, wherein the devout soule

1. Layeth open her misery [a].
2. Confesseth her sinnes [b].
3. Prayeth for
   1. Pardon [c].
   2. Deliverance from trouble [d].
   3. Increase of grace [e].
   4. New comfort [f].
   5. Some speciall blessing and argument of Gods favour and love recovered [g].

[a] *HEare my Prayer, O Lord, and let my crying come unto thee, Psal. 102. 1.*

Hide not thy face from me in the time of my trouble, O heare me, and that soone, ver. 2.

My heart is smitten downe, and withered like grasse, so that I forget to eat my bread, ver. 4.

For the voyce of my groaning, my bones scarce cleave to my flesh, ver. 5.

I have watched, and am even as it were a sparrow that sitteth alone upon the house top, ver. 7.

I have eaten ashes as it were bread, and mingled my drinke with weeping, ver. 9.

My soule also is sore troubled, but Lord how long wilt thou punish me? Psal. 6. 3.

Thy hand is heavie upon mee day and night,

night, and my moysture is like the drought in summer, Psal. 32.4.

I am brought into so great trouble and misery, that I go mourning all the day long, Psal. 38.6.

I am feeble, and sore smitten: I have roared for the very disquietnesse of my heart, Psal. 38.8.

There is no health in my flesh, because of thy displeasure, neither any rest in my bones by reason of my sinne, ver. 3.

[b] *For I will confesse my wickednesse, and be sorry for my sinne, Psal. 38.18.*

I acknowledge my sin unto thee, and my wickednesse doe I not hide, Psal. 32.5.

Mine iniquities are gone over my head, they are like a sore burden, too heavie for me to beare, Psal. 38.4.

Behold I was shapen in wickednesse, and in sinne did my mother conceive mee, Psal. 51.5.

If thou, Lord, should marke iniquity, O Lord, who shall stand? 130.3.

[c] *But there is forgivenesse with thee, that thou maiest be feared, Psal. 130.4.*

And now Lord, what is my hope? my hope is even in thee, Psal. 39.7.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O Lord, shalt thou not despise, Psal. 52.17.

Turne thy face from my sinnes, and blot out all my misdeeds, Psal. 51.9.

Deliver me from all my transgressions, and make me not the reproach of the foolish, Psal. 39.8.

For

For thy names ſake, O Lord, pardon mine iniquity, for it is great, Pſal. 25.11.

[d] *The troubles of mine heart are enlarged, O bring thou me out of my diſtreſſe, Pſal. 25.17.*

Looke upon mine afflictions, and my paine, and forgive all my ſinne, ver. 18.

Quicken me, O Lord, for thy names ſake, and for thy righteouſneſſe ſake bring my ſoule out of trouble, Pſalme 143.11.

[e] *Purge me with Hyſop, and I ſhall bee cleane; waſh me, and I ſhall bee whiter then ſnow, Pſal. 51.7.*

Create in me a new heart, O God, and renew a right ſpirit within me, ver 10.

Teach mee to doe the thing that pleaſeth thee, for thou art my God. Let thy loving kindneſſe leade me forth into the Land of righteouſneſſe, Pſalme 143.10.

[f] *Reſtore unto mee the joy of thy ſalvation, and uphold me with thy free ſpirit, Pſal. 51.12.*

Rejoyce the ſoule of thy ſervant, for unto thee, O Lord, doe I lift up my ſoule, Pſal. 86.4.

For thou Lord art good, and ready to forgive, and plenteous in mercy to all them that call upon thee, ver. 5.

O turne thee unto me, and have mercy upon me, and give thy ſtrength unto thy ſervant, and ſave the ſonne of thine Hand-Maid, ver. 16.

[g] *Shew*

Shew me a token for good, that they which hate me may see it, and be ashamed, because thou Lord hast holpen me and comforted me, ver. 7.

THE PRAYER.

O Lord remove from mee my *stony heart, and give mee a heart of flesh*: that being *pricked* with the sting of conscience for my presumptuous sins and unholy life, I may run with weeping eyes, and bleeding heart unto thee for ease and relefe: And O thou *preserver of men*, who curest all our wounds by the smart of thine; heale the festered sores of a conscience pierced through with sorrowes and feares. *I am thine, O save mee for thy mercies sake.* Apply to mee the *plaster* of thy sufferings, and *salve* of thy grace, that I bleede not to death, and languish in despaire. Hast *thou a desire that a sinner should die?* O rather shew thy glory upon mee by way of mercy in taking away

away my Sinnes, then by way of iuſtice in taking away my life. Wilt thou breake and daſh in peeces the worke of thine owne hand? Wilt thou caſt away the purchaſe of thy blood? Wilt thou ſpill ſo much ſanctifying grace infuſed into me by the ſpirit of grace? Adde, I humbly beſeech thee, rather more to rinſe, and throughly clenſe mee from all dregs of ſinfull polutions. I have gone aſtray from thee, O thou *Shepheard, and Biſhop* of *my ſoule.* I have *wearied my ſelfe* in the *waies of vanitie*, and loſt my ſelfe in the wiles of Satan: O thou that art the *good* and tender hearted *ſhepheard*, *who gaveſt thy life for thy ſheep, and lefteſt ninety nine in the deſert* to *ſeeke* the loſt *ſheep*: take me upon thy ſhoulders, and carry me back home to thy ſheepefold; and hold a watchfull eye over mee hereafter, that I wander not from the wayes of thy Commandements, but continually liſtening

liſtening to thy voice, and obſerving *thy rod and thy ſtaffe*, and following thy ſteps, I may bee *led* by thee *into the ever greene paſtures* above, and the *waters of comfort*, and *rivers of pleaſures* that *ſpring at thy right hand for evermore*. Amen.

Another Prayer.

FAther, *I have ſinned againſt heaven* and *againſt thee*, and am therefore aſhamed to looke up to heaven, or *call* thee any more *Father*; leſt in ſo calling thee, I ſhould diſhonour thee, and thereby heape more *coales of thy wrath upon my head*. For I have *forſaken thy houſe*, and *gone away* farre *from thee*. I have *prodigally* laviſhed out my time, and waſted *thy ſubſtance* (my body and ſoule) in *riotous living*. I have embezeled thy goods (my gifts of nature) and wrapped up thy talent of grace in *a napkin*, and no way put it to any

ſpirituall

ſpirituall increaſe. Nay forgetting my ſelfe to bee *borne of thee by Water and the Spirit*, I have enthralled my ſelfe to Sathan, I have indented with hell, and entred into covenant with death, and ſerved the divell and my impure fleſh and this world (*wholly ſet upon wickedneſſe*) in the vileſt and baſeſt manner. I who did ſometimes, and might ſtill have eaten *Angels food*, I have greedily fed *with Swine* upon the empty *huskes* of ſenſuall and ſinfull repaſts. Yet, though I am *unworthy to be called thy Sonne*, thy Sonne in thy boſome is worthy to obtaine a pardon for as great an offender as I am: His Bloud cleanſed ſome of their hands that were imbrued in it, and ſaved them who ſpilt it. I confeſſe, I have forfeited all my intereſt in that high price of my redemption by *ſelling my ſelfe to worke wickedneſſe againſt thee*, by preſuming upon thy goodneſſe and his merits, and *turning*

Here inſert thy particular ſinnes which lie moſt heavie upon thy conſcience.

the grace of thy Spirit into *wantonnesse*. But his merits and sufferings have satisfied even for this abuse of them: and none perisheth by thy will, but their owne wilfull rejecting a gracious pardon tendered them, even to the last gasp. O Lord, *thou stretchest thine armes all the day long to rebellious sinners*, and some thou calleſt at the last houre. Yet it is *day*, yet I see the light of life, yet I behold the armes of my Redeemer stretched upon the Crosse: I view his *wounds* bleeding afresh to cleanse and heale mee. The *wells of Salvation* digged in his *hands, feet, and side*, are not dry: Yet I breath, and the greatest comfort I take in it is, that I can fetch deep sighes for my sinne. O Lord, despise not the sighing of a contrite heart: O cast him not from thy presence, who valueth thy love above all things in Heaven and earth. For, *whom have I in heaven but thee, O Lord?* or what

doe

doe I desire in the earth in comparison of thee? I make no reckoning of any thing in the world with thee, nor of all the world without thee: O Lord take away all things from me, so thou giveſt mee thy ſelfe: For all my hope is in thy promiſes, all my comfort in thy word, all my riches in thy bounty, all my delight in the light of thy countenance, all my contentment in thy love. And now that my ſins have caſt a thick cloud betweene mee and thy face, which ſometimes ſhined moſt brightly upon mee, I am as unable to expreſſe, as long to endure my ſorrow and hearts griefe for it. Thou, O Lord, who alone haſt fathomed the depth of my ſinne, canſt ſound the bottome of my ſorrow. O my God, my eſtate decayeth, my bodily ſtrength faileth, my heart fainteth, my friends forſake mee, all thy creatures taking juſtly thy part, band themſelves againſt mee. Yet all this I have, and by

thy ſupporting grace, ſhall bee able to beare. But thy angry and dreadfull face from *which heaven and earth fled away*, who *can abide*? In my proſperity the joy of all my joyes was the perſwaſion of thy love; and now in my adverſity the affliction of my afflictions is the apprehenſion of thy wrath. This is the *venome of thine arrowes* that *drinkes up my blood*. If the light in mee *bee darkneſſe*, *how great muſt my darkeneſſe needs bee*. This is my heavie and doleſull caſe; my light is darkeneſſe to me, my day night, my comfort terror, my joy ſorrow, my onely happineſſe my greateſt miſery. For thou, O my God, when thou liſteſt the light of thy countenance upon me, art my light, my comfort, my joy, my happineſſe: but now thou frowneſt upon mee, I ſee a ſtorme in thy looke, flaming fire in thine eyes, and hell it ſelfe in thy diſpleaſure. What ſhall I doe? Whither ſhall I turne my ſelfe?

The

The further I flie from thee, the nearer I draw to Hell; the nearer I come unto thee, the nearer I approach to *a consuming fire*: I retire therefore into my selfe, I returne to the closet of my heart, I shut *the doore of* my lips; I keepe *silence even from good words* though *it be paine unto me*; I vent my desires in sighes; I voyce my prayers in groanes; I power out my complaints in teares.

[*Here make a pause for a while, bewailing thy sins, and then go on as followeth*]

O LORD, *consider how I mourne in my prayers and am vexed*! O spare him who condemneth himselfe, accept him who refuseth and denieth himselfe, bee reconciled to him who is grievously displeased with himselfe for displeasing thee: give him thy selfe, who depriveth himselfe of all things but thee. Let mine eyes *fast* from all delectable objects, till I see *thy*

face againe in righteousnesse. Let mine eares *fast* from all pleasing and melodious sounds, till I heare thee speake *peace* unto my conscience: Let my taste fast from all dainty meat, till I come to relish againe the food of life. Let all my inward and outward senses *fast* from all pleasures and comforts, till I regaine the sense of thy love. Gracious father, who instructest thy children even by their follies, & strengthenest them by their falls; grant that the fowle and filthy sins which I have committed, may breed in me a generall loathing of the puddles of sinne, and a thirsty desire for the fountaine of grace and laver of thy blood, to bathe my foule in, defiled with sinfull impurity. It was propheciedof thee (Meeke Saviour) that thou *shouldest not breake a bruised reed*, nor *quench the smoaking flaxe*: I am a Reed, weake as a Reed, unstable as a Reed, hollow, and empty (of inward grace) as a Reed, easily

blowne downe with any vehement winde of temptation, and I am grievously bruised with the burden of my sinnes, and the weight of thy judgements. O breake mee not, but make me a Cane to write thy mercies in capital Letters. *I am smoaking flax*, the light of my joy and comfort is blowne out; I smoake for my sinnes; I exhale from my heart bitter fumes of pensive thoughts, that set mine eyes all in a water: yet there is some heat of charity in mee, some fervent desire of amendment, some sparke of grace; O quench it not, but blow it with the soft breath of thy spirit of meekenesse, that it may breake into a flame. Renew in me what is decayed, repaire what is lost; above all *restore unto mee the light of thy countenance, and I shall be whole.* Thou inviteſt all those that are *heavie laden to come unto thee*; O Lord, I would come unto thee, but that I am so weary and heavie

Or Pen-

vie laden that I cannot stirre. I groane, and pant, and faint under this burthen day and night, and none can ease mee but thou O Saviour, who hast borne our infimities, and carried our sorrowes. O take this heavie burden from me, and put upon mee *thy easie yoke*: direct me by thy word, and strengthen mee with thy grace, and quicken mee by thy Spirit, that I may cheerefully follow thee who art the *Way*, stedfastly beleeve in thee who art *the Truth*, and in the end attaine thee, and world without end enjoy thee who art *the Life*. So be it. *Amen*.

The close out of Scripture.

Make thy face to shine upon thy servant: save me for thy mercies sake, Psal. 31. ver. 16.

Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce, Psalme 51. 8.

RA-

RACHELS TEARES,

Or an Admonition, Hymne, and Prayers

To stirre up the pious affections of all well disposed Christians, to commiserate all the *afflicted members of Christ*, especially those that *suffer for the testimony* of a good conscience beyond the Seas.

THE ADMONITION.

THE ANALYSIS.

For a fellow-feeling of our brethrens miseries & taking thē to heart, wee have in Scripture

1. Expres precepts { In the Law. / In the Gosp.
2. Holy presidents in { God the { Father. / Sonne. / H. Ghost. } / Saints { *Job.* / *David.* / *Eli & his daught.* / *Esay.* / *Jeremiah.* / *Micha.* / *Paul.* }
3. Forcible reasons for
   1. We are all members of one body.
   2. Christ suffereth in the Saints.
   3. The Church mourneth for her children.
   4. The enemies of God triumph at the calamities of his people.
   5. We are all subject to the like afflictions.
   6. God threatneth heavie judgements against those that are void of bowels of compassion.

THE TEXTS.

God commandeth compassionate sorrow.

O *Pray for the peace* of Jerusalem, they shall prosper that love thee, Psal. 122. 6.

For my brethren and companions sake, I will now say, *peace* be within thee, ver. 8.

Weepe with them that weepe, Rom. 12. 15.

Remember them that are in bonds as bound with them, Heb. 13. 3.

Put on therefore as the elect of God and beloved, *bowels of mercy*, kindnesse, meeknesse, long-suffering, Colos. 3. 12.

Be yee all of one minde, *having compassion one of another*; be pitifull, be courteous, 1 Pet. 3. 8.

If there bee any fellowship of the spirit, *if any bowels and mercy*, fulfill yee my joy, that ye bee like minded, Phil. 2. 1, 2.

Compassion is patterned unto us in God the Father.

Thou (O Lord) *art full of compassion*, and gracious, plenteous in mercy and truth, Psal. 86. 15. and 145. 8. and 111. 4.

It

It is the Lords mercy that wee are not consumed, because *his compassions faile not*, Lam. 3. 22.

When no eye pitied thee, to have had compassion on thee, but thou wast cast out into the open field, to the lothing of thy person, in the day that thou wast borne, Ezek. 16. 5.

And when I passed by thee and *saw thee polluted* in thine owne blood, *I said unto thee*, when thou wert in thy blood, live, vers. 6.

He will turne againe, *hee* will *have compassion upon thee*, Mich. 7. 19.

He shall call his name Ismael, *because the Lord hath heard thy affliction*, Gen. 16. 11.

Leah called his name *Reuben*, for she said, Surely the *Lord hath looked upon my affliction*, Gen. 29. 32.

Then we cryed unto the Lord God of our Fathers; the Lord heard our voyce, and *looked on our affliction*, and our labour, and our oppression, Deut. 26. 7.

The

The Lord saw the affliction of Israel, that it was very bitter, 2 King. 14. 26.

And the Lord said that he would not blot out the name of Israel from under heaven, ver. 27.

Sonne. And when he came neare, hee beheld the Citie, *and wept* over it, Luke 19. 41.

When Jesus saw her weeping, and the Jewes also weeping that came with her, *hee groaned in the spirit*, and was troubled, Joh. 11. 33.

And Jesus wept, ver. 35.

Wherefore in all things it became him to be like unto his brethren, that he might *bee a mercifull* and faithfull high Priest, Heb. 2. 17.

For in that he himselfe having suffered being tempted, he is able to succour them that are tempted, ver. 18.

Likewise the spirit helpeth our infirmities, and maketh intercession for us *with groanings* which cannot be uttered, Rom. 8. 26.

Did

Did *I not weepe* for him that was in trouble? and was not my soule *grieved* for the poore? Job 30.25. — Saints.

Then *David* and his people that were with him, lift up their voice, and *wept till they had no power to weep*, 1 Sam. 30.4. — Job. — David.

And it came to passe that when he made mention of the *Arke* of the Lord that it was taken, he fell from the seat backward, and brake his neck, 1 *Sam.* 4.18. — Eli.

And she named the child *Ichabod*, saying, The glory is departed from Israel, because the Arke of the Lord is taken, 1 *Sam.* 4.21. — Elies daughter in Law.

When she heard that the Arke of the Lord was taken, *she fell in travell*, for her paines came upon her, vers. 19.

I will weepe bitterly, labour not to comfort me, because of the *spoyling of the daughter of my people*, Esay 22.4. — Jeremiah.

My bowels, my bowels, I am pained at my very heart, my heart maketh a noyse within me, *I can-*

I cannot hold my peace, because thou hast heard (O my soule) the sound of the trumpet, the alarum of warre, Jer. 4. 19.

O that my head were waters, and mine eyes a fountaine of teares, that I might *weep day and night for the slaine* of the daughter of my people, Jer. 9. 1.

Michah. *I will waile and howle*, I goe stript and naked, I will make a wailing like the Dragons, and mourning like the Oestriges, Mich. 1. 8.

For her wound is incurable, *for it is come unto Judah*, it is come *unto* the gate of my people, even unto Jerusalem, vers. 9.

Paul. *I have great heavines*, and continuall sorrow in my heart; for I could wish that my selfe were separated from Christ, *for my brethren my kinsmen* according to the flesh, Rom. 9. 3.

Who is weake, *and I am not weake?* who is offended, and I burne not? 2 Cor. 11. 29.

Reasons. Whether one member suffer, all

all members suffer with it, 1 Cor. 12. 26.

1 All Christians are fellow members.

Now ye are the body of Christ, and *members one of another*, v. 27.

Saul, Saul, why persecutest thou *me*? Acts 9. 4.

2 The sufferings of the Saints are Christs sufferings.

And he said, who art thou, Lord? And he said, *I am Jesus whom thou persecutest*, verse 5.

Alwayes bearing about in the body, *the dying of the Lord Jesus*, that the life of Jesus might be manifest in our bodies, 2 Cor. 4. 10.

I was hungry, and *you gave me* no meat; *I* was thirsty, and *you gave me* no drink, Mat. 25. 42.

I was a stranger, *and you tooke me not in*; I was naked, and ye cloathed *me not*; in prison, and you visited *me not*, vers. 43.

3 The Church mourneth for her children.

Is it nothing to you, all ye that passe by? behold and see, if there be any sorrow like unto *my sorrow*, wherewith the Lord hath afflicted me in the day of his fierce wrath, *Lam.* 1. 12.

4 The wicked triumph in the ruine of the godly

How long shall the *adversary reproach*? How long shall the *enemie*

mie blaſpheme thy name, for ever? Pſal. 74.10.

My teares have been my meat day and night; whilſt *they daily ſay unto me, where is now thy God?* Pſa. 42.3.

Were it not that I feared the wrath of the enemie, leſt the *adverſaries ſhould* behave themſelvs ſtrangely, and leſt they ſhould ſay our hand is high, Deu. 32.26.27.

Tell it not in *Gath*, publiſh it not in the ſtreets of *Askalon, leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed* triumph, 2 Sam. 1. 20. & Mich. 1.10.

5 No calamity falleth on any of Gods children, but may befall us.

If they doe this to the greene tree, *what ſhall be done to the dry?* Luke 23.31.

The time is now come that judgement muſt beginne at the houſe of God: *and if it firſt beginne at us, what ſhall be the end of* them that obey not the Goſpel of God? 1 Pet. 4.17.

Remember them that ſuffer adverſity, as *being your ſelves* al-

alſo in the body, Heb.13.3.

This cup *alſo* ſhall paſſe *thorough unto thee*, thou ſhalt be drunken, and ſhalt make thy ſelfe naked, Lam.4.21.

Ye ſhall drinke indeed of my cup, and be baptized with the baptiſme wherewith I am baptized with, Mat.20.23.

The *ſame afflictions* are accompliſhed *in your brethren that* are in the world, 1 Pet.5.9.

Suppoſe ye that thoſe *Galileans*, becauſe they ſuffered ſuch things, were greater ſinners?

I tell you nay, but except ye repent, *ye ſhall all* likewiſe periſh, Luke 13.2,3.

Woe be unto them that are at eaſe in Sion, Amos 6.1.

Ye that put farre away the evill day, and cauſe the feare of violence to come neare, verſ.3.

That drinke wine in bowles, and anoint themſelves with the chiefe ointments, *but they are not grieved for the afflictions of Joſeph*, verſ.6.

6 A woe is denounced againſt thoſe that are unſenſible of their brethrens afflictions.

The

The Hymne, wherein the zealous and devout ſoule

a 1 Paſſionately deploreth the miſeries of Gods people.
b 2 Earneſtly prayeth for their deliverance.
c 3 Confidently relyeth upon Gods mercies and gratious promiſes, for preſent reliefe and ſuccour.

1 HOld not thy tongue, O God, keep not ſtill ſilence, refraine not thy ſelfe, O God, Pſal. 83. 1.

For lo, thine enemies *make tumults*, and they which hate thee have *lift up their head*, verſ. 2.

They have taken crafty *counſell againſt thy* people, and *plotted* againſt thy hidden ones, verſ. 3.

They have conſulted together with one conſent, and are *confederate againſt thee*, verſ. 5.

They have ſaid, Come, let us root them out, that they be no more a people, and that the name of reformed Churches *be no more in remembrance*, verſe 4.

Iſrael.

O Lord God, how long wilt thou be angry with thy people that prayeth? Pſalme 80. 4.

Thou haſt fed them with the bread of teares, and giveſt them *plenteouſneſſe of teares* to drinke, verſe 5.

Thou haſt made them a very ſtrife unto their neighbours, and their enemies

mies laugh them to scorne, verse 6.

Thou hast shewed *thy people heavie* things, thou hast given them a drinke of deadly wine, Psal. 60. 3.

Thou hast moved the land, and divided it; heale the sores thereof, for it shaketh, verse 2.

Thou broughtest a vine out of Egypt, thou didst cast out the heathen, and plantedst it, Psal. 80. 8.

The hills were covered with the shadow of it, and the boughs thereof were like goodly Cedar trees, verse. 10.

She stretched her branches to the sea, and her boughs to the rivers, v. 11.

Why hast thou then *broken her hedges*, that *all they that goe by, pluck off her* grapes? verse 12.

The *wild boare* out of the wood did *root* it up, and the *wild beast* of the field hath *devoured it*, verse 13.

b Turne thee againe, thou God of Hosts, look downe from heaven, *behold, and visit this vine*, and *the place of the vine-yard* that thy right hand hath planted, and the *branch that* thou madest so strong for thy selfe, ver. 15.

Remember the congregation which thou hast purchased, (the rod of thine inheritance which thou hast redeemed) even Mount Sion wherein thou hast dwelt, Psalm. 74. 2.

Lift up thy feet that, thou mayest utterly destroy every *enemy*, which hath *done*

done evill in the ſanctuary, verſ. 4.

O God, how long ſhall the adverſary do this diſhonour? how long ſhall the enemies (of thy truth) blaſpheme? why withdraweſt thou thy hand? why pluckeſt not thou thy right hand out of thy boſome to conſume the enemies? verſe 10. 11.

Heathen. Wherefore ſhould the Idolaters ſay? where is now their God? Pſalme 79. 10.

O let the vengeance of thy ſervants bloud be openly ſhewed upon the miſ-beleevers in our ſight, verſ. 11.

Heathen. *O let the ſorrowfull ſighing of the Priſoners come before thee: according to the greatneſſe of thy power, preſerve thou thoſe that are appointed to die*, verſ. 12.

Look upon thy Covenant; for all the earth is full of darkneſſe and cruell habitations, Pſa. 74. 21.

Ariſe, O God, *maintaine thine owne cauſe*: remember how the fooliſh man blaſphemeth thee daily, verſ. 23.

Forget not the voyce of thine enemies: *the preſumption of them that hate thee increaſeth more and more*, verſ. 24.

Powre out thy wrath upon the heathen that have not knowne thee: and upon the kingdomes that have not (*ſincerely*) *called upon thy Name*, Pſal. 79 6.

O remember not our old ſinnes, but have mercy upon us, and that ſoone; for we are brought very low, verſ. 8.

Helpe

Helpe us, O God of our ſalvation, for the glory of thy name: *O deliver us, and be mercifull to our ſinnes for thy names ſake, ver.* 9.

O *be thou our helpe* in trouble: for vain is the help of man, Pſa. 60. 11.

Through thee we ſhall doe great acts: for it is thou that ſhalt *tread down our enemies*, verſ. 12.

Thou ſhalt ariſe and have mercy upon Sion, for it is time that thou have mercy upon her; yea, the time is come, Pſal. 102. 13.

And why? thy ſervants thinke upon her ſtones, and it pitieth them to ſee her in the duſt, verſ. 14.

The idolatrous people ſhall feare thy Name, O Lord, and the Kings of the earth thy Majeſty, verſ. 15. Heathen.

When the Lord *ſhall build up Sion*, and when his glory ſhall appeare, verſe 16.

When he turneth him to the prayer of the poore deſtitute, and deſpiſeth not their deſire, verſ. 17.

This ſhall be written for thoſe that come after, and the *people which ſhall be borne, ſhall praiſe the* Lord, verſ. 18.

For he looked downe from his Sanctuary: out of the heaven did the Lord behold the earth, verſ. 19.

That he might heare the mournings of ſuch as be in captivity, *and deliver the children appointed unto death, ver.* 20.

That

That they might declare the name of the Lord in Sion, and his worship at Jerusalem, verse 21.

The Prayer.

MOst loving Saviour, and deareſt Redeemer, the *head* and *bridegroome* of thy Church, caſt downe thine eye of pity to behold the grievous miſery; incline thine eare of mercy, to hearken to the deepeſt groanes and loudeſt cryes of thy diſconſolate Spouſe, trampled under foot by the profeſſed enemies of the Goſpel, and open perſecutors of thy truth. O God, the ſuperſtitious and idolatrous corrupters of true religion have *entred into thine inheritance* in Bohemia, the Palatinate, and other Chriſtian States; *thy holy temples have they* defiled and made (*cities of defence* for the reformed Churches) *heaps of ſtones*. They have turned thy *Bethels* into *Bethavens*, they have ſet up againe the *abomination of deſolation, where it ought*

not

not to be. They have baniſhed, or *murthered thy Prophets*; they have cruelly perſecuted thy people that worſhip thee *in ſpirit and truth and hate all thoſe that hold with ſuperſtitious vanities*. Some they have famiſhed, part they have oppreſſed with unſupportable yoakes; others they have ſtript of all their goods, and ſent them naked and deſtitute of all meanes of ſupport, to ſolicite the clemencie, and try the charity of ſtrangers, and many thouſands they have maſſacred in barbarous and ſavage manner. *How long, Lord holy and juſt, doſt thou not revenge their* bloud? How long wilt thou ſuffer Satan to rage, and Idolaters to reigne, and the man of ſinne to *exalt himſelfe above all that is called God*, and by himſelfe and his wicked inſtruments (now in place and power) to triumph over thy deareſt children, *ſuffering for the teſtimonie of Jeſus Chriſt, & for his Goſpels ſake killed all the day long, and*

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appointed as ſheep for the ſlaugh-ter? We know, O Lord, that *thine arme is not ſhortned*, that *it cannot ſave; neither is thine eare heavie, that it cannot heare*; *but our iniquities have made a ſeparation betweene thee and us*, and our enemies prevaile againſt us, becauſe through our preſumptuous ſins, we have now made thee our enemy. We muſt and do acknowledge, to the glory of thy name, and to the *ſhame and confuſion of our faces*, that *thou art righteous in all thy wayes, and cleare when thou art judged*: but we have not *given thee our hearts*, and therefore thou haſt taken away all *our hearts from* us: our *hands* are not *lifted up unto* thee, and therefore they cannot *fight thy battels*: our ſinnes againſt thy knowne truth revealed unto us, are our enemies beſt plea againſt us; our infirmities are their ſtrength, our rents their union, our diffidence their confidence, our *adding iniquities to iniquities*, *and tranſ-*

greſſions

gressions to transgressions, are the renewing and continuall supply of their forces against us. Why should we goe about to hide that from thine all-seeing eye, which is too much in the view of all men? O that we had not just cause (if not to complaine in publike, yet) to *mourne in secret day and night*, that where the Gospel is most sufficiently & faithfully preached, the Ministers thereof are left esteemed; and that not villages and townes onely, but whole Provinces and Countries are planted *with Zeba's and Zalmunna's, that have taken to themselves the houses of God into possession*, and imployed the holy portion of the *Levites* to nourish their luxurie, pride, wantonnesse and profanenesse. Where Idolatry is banished, is not Sacriledge entertained? where Heresie is weeded out, doth not Schisme take deep root? where the yoke of Antichrist is cast off, is not carnall liberty let

loose? where one divell is cast out, are not seven received into his roome? The *Manna of the word*, by reason of the plenty of it, is grown cheap among many, and they begin to *loath it*, and they cry again for the *onions and garlike of Egypt*; they have been *fed so plentifully*, that they *grow wanton*, & every one of them *goeth a whoring after their own inventions*: What religious heart is not broken asunder to see those who profess one truth, & acknowledge one mother, from whose brests they have sucked the *sincere milk of the Word*, and have been fed at the same Lords Table, and have *been partakers of one bread*, and therefore should be *one body and one bread*, not onely to be broken into many factions, but also crumbled into the smallest sects! How should God cast a gratious looke upon us of the reformed profession as in former times he hath, when he seeth that the *bondwoman hath more chil-*

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dren than the free, that ſuperſtition is more fruitfull in good works, than true Religion; that ignorant Papiſts are more carefull to keep their *blind* Saints dayes, than we, who ſay we ſee, are to keepe the *Lords day*; that they make more conſcience of violating the *traditions of men*, than we of tranſgreſſing thy holy and heavenly laws! It is juſt with thee, O Lord, to *begin jugdment at thine own houſe*, and to *beat us with many ſore ſtripes* who better *know* thy will than they doe, yet *doe it not*. Albeit the Jewes were thine owne people, and the Philiſtines *Lo-ammi*; the Iſraelites thy true worſhippers, and the Aſſyrians Idolaters; the Romans right beleevers, and the Goths and Vandals, Pagans or Heretiques; the Greekes Chriſtians, and the Saracens Mahumetans; yet was it juſt with thee, and righteous in thine eyes to *cleanſe thy floore* in Paleſtine by the Philiſtines *fanne*, and to purge *the gold in* Aſſyria

in the *Babyloniſh furnace*, and to waſh *the Courts and ſtreets* in Italie and Rome it ſelfe by the *Gothiſh inundation*, and to *prune the vine* in Greece and Egypt with the *Sarazens knife*: and now in our dayes to reforme diſorders and abuſes that have crept into the reformed Churches by confuſion it ſelfe, and cure the ſecurity and carnall liberty of Chriſtian profeſſors by Antichriſtian perſecutors. We cannot impeach thy juſtice herein; as neither doe we diſtraſt thy power, or entertaine any doubt or the leaſt ſcruple of our moſt holy faith. Our cauſe we are aſſured is good, but we are evill; our religion is true, but many of us are not true to it; our *faith is precious*, but our lives are vile; our profeſsion is holy, but *we adorne it not with a holy converſation*: Of thoſe that have given their names to the Goſpel, and have purged out the droſſe of Popiſh rites and ſuperſtitions; how few have purged out their

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naturall corruptions? What is it to cleanse our profession from dregs of humane inventions, if with *Moab*, we are still *setled upon our owne lees* of security and sensuality? Yet, O Lord, *forget not to be gratious*, though we have been and are most ungratious: consider the frailty of our nature, and strength of our ghostly enemies. Thou art, O Christ, the Redeemer of the Church, save the purchase of thy bloud; thou art the head, compassionate thy members; thou art the Bridegroome, O cherish, comfort, and revive thy drooping spouse throwing her self downe at thy feet, and pittifully crying for home in her banished, food in her starved, apparell in her naked, liberty in her captivated, relief in her distressed, ease in her tormented, solace in her afflicted children. Restraine the power of Satan, *confound* the counsell of all *Achitophels*, prevent the mischievous *devices* of all *Hamans*, bridle the *rage* of *Zenacheribs*,

and ſtop the *furious march* of *Antiochuſſes*; let all Nero's, and Domitians, and Trajanes, and Antonines, and Severuſſes, and Maximinuſſes, and Deciuſſes, and Valerians, & Aurelians, and Dioclesians, and Julians, that fight againſt thee and the Church, find and feele that they *kicke againſt the pricke*, and daſh againſt *that rock*, which in the end *will grind them to powder*. O ſuffer them not to abuſe thy long ſuffering any longer, either to increaſe their tyranny, or to diſhearten thy children, who have *wept for their grievous miſeries, till they can weep no more*; but *lay their mouth to the duſt, if there may be hope*; why *ſhould the rod of the ungodly lye ſtill upon the lot of the righteous? O bring the ungodlineſſe of the wicked to an end; let not their wicked imaginations thus proſper leſt they be too proud*. Thou, who only art the true God, & God of truth, ſhew thy ſelfe (as thou haſt of late begun in our ſight in the Ne-

Netherlands) a mighty Protector of the truth: and now that thine owne people have *received at thy hands the cup of trembling*, to purge out corrupt humors out of their body; let it *passe through* to thine and our implacable enemies, that *they may wring out the dregges thereof*: and let all that love the sincere worship of thee, and call upon thy name, and rely wholly upon thee, *triumph because of thy truth*: Or if thou seest it best for us that are reserved for the last & worst times, to be continually exercised with crosses after crosses, and afflictions upon afflictions, sanctifie, we beseech thee, all these chastisements of thy love unto us. Forsake us not in our dreadfull triall, but *walke with us even in the midst of the fiery furnace; put upon us the whole armor of light, that we may overcome all the powers of darknesse*; And for thine elects sake, for thy promise sake, for thine honour sake, for thy Christs sake

shorten the daies of Antichristian tyranny and persecution, and haſten *the comming of thy Son in the clouds with great glory*, to put an end to all the ſufferings of thy Saints, and crowne them with eternall glory and happineſſe in thy Kingdome. *Amen. Amen.*

The cloſe out of Scripture.

Remember, O Lord, what is come upon thy children: conſider and behold their reproach, Lam. 5. 1.

Their inheritance is turned to ſtrangers, and their houſes to aliens, verſ. 2.

They are Orphans and fatherleſſe, and their wives as Widowes, verſ. 3.

Their necks are under perſecution: they labour and have no reſt, verſ. 5.

The joy of their heart is ceaſed, and their crowne is fallen from their head, verſ. 15.

For this our heart is faint, for

theſe

these things our eyes are dimme, verse 17.

Wherefore doest thou forget us for ever? and forsake us so long time? ver. 20.

Turne thou them and us to thee, O Lord, and we shall all be turned: renew our dayes as of old, verse 21.

The Child-bearing Womans DEVOTION

{In her travell.
{After her travell.

THE ADMONITION.

THE ANALYSIS.

1. That fruitfulneſſe is a ſpeciall bleſsing and honour to a woman.
2 That theſe pains were the puniſhments, and are the memorials of *Eves* tranſgreſsion.
3 That the hope of children, who may be members of Chriſt, and heires of ſalvation, aſſwageth the paines for the preſent, and the joy for them afterwards extinguiſheth the memory of them.
4 That they have daily experiments of Gods ſtrange deliverances, eſpecially in this kind.
5 That child-bearing hath a promiſe annexed unto it of a bleſsing {Temporal, {Spirituall, if the mothers bee faithfull, and ſo continue.

Religious Women ought patiently and comfortably to endure the paines of child-birth conſidering

THE

THE TEXTS.

Fruitfulnes is a speciall blessing.

O Lord *God* of Hosts, if thou wilt indeed look upon the affliction of thine Hand-Maid, and wilt not forget her, but wilt give her a man-child; I will give him to the Lord all the dayes of his life, 1 Sam. 1. 11.

Lo *children*, and the *fruit of the wombe*, are an *heritage* and *gift* that commeth of the Lord, Psal. 127. 3.

Like as arrowes in the hand of a Gyant: even so are *young children*, vers. 4.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate, vers. 5.

Thou fillest their belly with thy hid treasure, Psa. 17. 13.

Elizabeth said, Thus hath the Lord dealt with me in the dayes wherein he *looked on me*, to take away *my reproach* among men; *Luke* 1. 25.

Un-

The paines are deserved by the sin of Eve.

Unto the *woman* he said, I will *greatly multiply thy sorrow*, and thy conception: in sorrow shalt thou bring forth *Children*, Gen. 3.16.

Adam was not deceived; but the *woman* being deceived was in the transgression, 1 *Tim.* 2.14.

Are sweetned with the hope of a child.

A *woman* when she is is in travell hath sorrow, because her houre is come: but as soone as she is *delivered of a child*, she *remembreth* no more her anguish for joy that a *man is borne* into the world, Joh. 16.21.

Be *fruitfull*, and *multiply*, and replenish the earth, Gen. 1.28.

And a promise of blessings Temporall. Spirituall.

Be ye *fruitfull* and *multiply*, and *bring forth* abundantly on the earth, Gen. 9.7.

Notwithstanding she shall be *saved* in *child-bearing*, if they continue in faith, and charity, and holinesse, and sobriety, 1 Tim. 2.15.

A Psalme

A Psalme for women in travaile.

IN thee, O Lord, do I put my trust: let me never be put to confusion, Psal. 71. 1.

Deliver *me in thy righteousnesse, and cause mee to* escape: *incline thine eare unto me, and* save *me, ver. 2.*

Lord strengthen *me upon the* bed of languishing: make *all my* bed *in my sicknesse, Psal. 41. 3.*

Lord be mercifull *unto me:* heale my soule, *for I have sinned against thee, v. 4.*

Make *haste O God to* deliver *mee:* make haste *O Lord to* help mee, *Psalme 22. 19.*

For thou art my hope *O Lord* God: *thou art my trust from my youth, Ps. 71. 5.*

By thee have I beene holden up *ever since I* was borne: *thou art he that tooke me out of my* mothers wombe: *my praise shall be continually of thee, ver. 6.*

I am feeble, *and* sore broken: *I have roared by reason of the disquietnesse of my heart, Psal. 38. 8.*

Lord all my desire is before thee: and my groaning *is not hid from thee, ver. 9.*

My soule is bowed downe to the *dust:* my belly cleaveth to the earth, *Psalme 44. 25.*

Make haste *to help me: O Lord my salvation, Psal. 38. 22.*

Lord heare me in this day of my trou-

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ble; *thy name O God of Jacob* defend me, Psal. 20. 1.

Send me help from the Sanctuary; and strengthen me *out of Sion, ver.* 2.

Blesse me Lord, and blesse the fruit of my wombe.

A Prayer for a woman in travaile.

OMost righteous and mercifull *God*, who hast justly inflicted these *sorrowes* upon my sexe, which I now endure for the *transgressions of Eve*, the mother of the living; and yet in judgement remembring mercie hast sanctified them to the *propagation* of thy Church; and doest graciously and wonderfully *strengthen* and *help thy servants* in them both to overcome the *paines, & escape the danger*; have pity upon the *feeble* estate of thy *poore Hand-Maid*, unable without thy speciall assistance *to goe through* this *great worke of patience* and *labour*. *My first parent did eat the sower grapes, and my teeth are set on edge*; and I now taste

taſte the bitterneſſe of that forbidden fruit, and from my heart loath and deteſt it. I confeſſe, gracious Lord, that both my ſelfe and *my child* yet unborne, have deſerved to periſh both in our ſinnes originall or actuall; and I humbly ſubmit it and my ſelfe to thy gracious will and pleaſure: yet my hope is in that bleſſed *ſeed of the woman that brake the Serpents head*, that thou haſt a bleſſing in ſtore for me, and that that I beare in my wombe, of which I am as much in travaile in my ſoule to bring it forth to thee, and make it thine, as I am in *labour* in my body to bring it forth to me that it may bee mine. Bleſſe me, deare Father, in both workes, that of nature, and this of grace. Lord, puniſh not the Child for the parents ſake, but rather preſerve the parent for the childs ſake, that both may *live and praiſe thy Name*. Sanctifie unto me theſe paines and *throwes*, that they may ſerve not onely as

corraſives

corrasives for sins past, but also as preservatives against sinne to come. Blesse mee in the use of all ordinary meanes for my safe *bearing* and bringing forth my child. Comfort my fainting heart, and strengthen my weake body, and asswage my bitter pangs and sorrowes, and sweeten them with an assured hope of an happy and speedy exchange of them into comfort and *joy that a child is borne into the world*. Lord, who wert present with me at my conception, be present with mee in the safe *deliverie* of that I have conceived. Let thy hand which *formed and fashioned* my Babe in my Wombe keep all the parts and members of it in due shape, substance, and proportion, that the notes of the parents sinnes be not seene in the markes, maimes, and defects of the child. It is my *labour*, but it is thy work, ô Lord, to make it a living instrument of thy glory. *Perfect*, I beseech thee, *the work thou hast begunne* and

wrought

wrought in mee thine unworthy *Work-house*: make it like all the works of the Creation; to which thine owne mouth gave testimony that they were perfect good. Deale not with me according to my wickednesse, but according to thy gracious goodnesse. Carry such a hand over mee in all the time of my *labour* and grievous paines, and after my delivery also, that I may ever praise and magnifie thee for the work of thy grace in my patience, of *thy power in my strength*, of thy providence in my timely delivery, and thy great mercy in my safety, and the preservation of my fruit; for which I humbly begge a blessing from thee, and do dedicate it and my selfe to thee: receive both in and for *thy holy child Jesus* sake, to whom with thee, and the blessed Spirit, be all honour, praise, and thanksgiving now and for ever, *Amen*.

The

The Child-bearing Womans Devotion after her Deliverie.

The Admonition to repose confidence in God.

THE ANALYSIS.

For confidence in *God* in greatest and imminent dangers, we have in Scripture

- 1. Precepts.
- 2. Presidents in
  - Abraham.
  - Sarah.
  - David.
  - Moses.
  - Eliah.
  - Hester.
  - Job.
  - Shadrach.
  - Meshech, and
  - Abednego.
  - Jonah.
  - Peter.
- 3. Reasons drawn from *God* his
  - Names of
    - Faithfull creator.
    - Saviour.
  - Attributes
    - Omnipotencie.
    - Goodnesse
  - Promises.
  - Works or performances

THE

THE TEXTS.

Confidence in God commanded.

OFfer the Sacrifice of righteousnesse: and *put* your *trust* in the Lord, Psal.4.5.

Put thou *thy trust* in the *Lord*, and be doing good, Psal.37.3.

Commit thy way unto the Lord, and *put* thy *trust* in him, ver.5.

Charge the rich that they *trust not* in uncertain riches, *but in the* living *God*, &c. 1.Tim.6.17.

God will provide a Lambe for a burnt offering, Gen.22.8.

Practised by Abraham.

Abraham *above hope beleeved* under hope, that hee should be the Father of many nations, Rom.4.18.

Sarah.

Through faith *Sarah* received strength to conceive seed, and was delivered when she was past age, because she *judged him faithfull* which had promised, Heb. 11.11.

Moses.

Moses said, *Feare not*, stand still, and *behold* the salvation of the Lord

Lord which he will ſhew you this day, Exod. 14. 13.

David. *David* ſaid, the Lord that delivered me out of the pawe of the Lion, and out of the pawe of the Beare, *hee will deliver* mee out of the hand of this Philiſtine, 1 Sam. 17. 37.

Eliah. *Eliah* ſaid, As the Lord liveth before whom I ſtand, *I will ſurely ſhew my ſelfe* unto *Ahab* this day, 1 King. 18. 15.

Heſter. I alſo and my Maids will faſt, and ſo I *will goe* to the King, which is not according to the law, and *If I periſh, I periſh*, Heſter 4. 16.

Job. *I am ſure* that my Redeemer liveth, &c. Mine eyes *ſhall behold* him, though my reignes be conſumed within me, Job 19. 25. See Job 13. 15.

The three children as they are called. *Shedrach*, *Meſhech*, and *Abednego* anſwered: We are not careſull to anſwer thee in this matter, Daniel. 3. 16.

Behold, our *God* whom wee ſerve, is able to deliver us from the

the hot fiery Fornace, and he *will deliver me* out of thy hands, O King, ver. 17.

Jonah prayed to the Lord out of the fishes belly, Jonah. 2. 1. — Jonah.

I said, I am cast away out of thy sight, yet *will I looke againe* toward thine holy Temple, ver. 4.

Commit their soules to him in well doing, as a *faithfull* Creator, 1 Pet. 4. 19. — Reasons drawne from God.

God is *faithfull*, which will not suffer you to bee tempted above that you are able, but will even give the issue with the tentation, 1 Cor. 10. 13. — His name.

God is *faithfull*, that our words to you were not yea, and nay, 2 Cor. 1. 18. — Of faithfull Creator.

All the promises of God in him, are Yea, and Amen, ver. 20.

God is the *Saviour* of all men, especially of them that beleeve, 1 Tim. 4. 10. — Saviour.

The Lord is my strength, my stony rock, my Saviour, my might, my buckler, &c. Psalme 18. 1.

Casting

His attributes of

Omnipotency.

Casting all your care upon *God*, for he careth for you, 1 Pet. 5.7.

To him that is able to doe exceeding abundantly above all that wee aske or thinke, Ephes. 3.20.

He is able to subdue all things unto himselfe, Phil. 3.21.

We received the sentence of death in our selves, that wee should not trust in our selves, but in *GOD* which raiseth the dead, 2 Cor. 1.9.

Who *delivered* us *from so great a death*; and doth deliver us; in whom we trust that he also will deliver us, ver. 10.

God is *able* to make all grace to abound towards you, that yee alwayes having all sufficiency in all things, may abound in every good work, 2 Cor. 9.8.

With *God all things* are *possible*, Mat. 19.26.

Who is *able* to keepe that which is committed to him till that day, 2 Tim. 1.12.

Goodnesse,

God is good unto all men, and his

his mercie is over all his workes, Psal. 145.9.

Who so dwelleth under the *defence* of the most High, shall abide under the shaddow of the Almighty, Psal. 91.1.

A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not *come nigh thee*, ver. 7.

God is *faithfull*, and *will establish* us, and *keep* us *from evill*, 2 Thess. 3.3.

Blessed are all they that put *their trust* in him, Psal. 2. ult. Gracious promises.

Trust thou in the Lord, and verily thou shalt be fed, Psal. 37.3.

Put thy *trust* in him, and hee shall *bring it* to *passe*, ver. 5.

Hungry and thirsty their soule fainted in them, Psal. 107.5.

So they cryed unto the Lord in their trouble, and *he delivered* them out of their distresse, verse 6, 13, 19, 28. Performance

The men put forth their hands, and they *pulled Lot* into the house, Gen. 19, 10. 1 To Lot.

And

And smote the men that were at the doore with blindnesse, v. 11.

2. The children of Israel.

And the children of Israel *went into the midst of the Sea upon the ground*, Exod. 14. 22.

3. Eliah.

And the *Ravens brought* him bread and flesh in the morning, and bread and flesh in the evening, &c. 1 King. 17. 6.

The Captaine of fifrie said, Thou man of GOD, Come downe, 2 King. 1. 9.

And *there came down fire from heaven*, and consumed him and his fiftie, ver. 10.

4. Citizens of Samaria.

There was a great Famine in *Samaria*, and they besieged it till an Asses head was sold for eight peeces of silver, and the fourth part of a kab of doves dung for five peeces of silver, 2 King. 6. 25.

Elisha said, To morrow about this time shall a measure of fine flower bee sold for a shekell, and two measures of barly for a shekell, and *it came to passe*, Chap. 7. ver. 16.

3. The three children (as they are called.)

So *Shadrach*, *Meshech*, and *Abednego*

Abednego came forth of the fierie fornace, Dan. 3. 26.

There was *not a haire* of their heads *singed*, neither were their *coates changed*, neither had the smell of fire *passed on them*, ver. 27.

Daniel said, My *God* hath sent his Angel, and *shut the Lions mouth* that they have *not hurt* me, &c. Dan. 6. 22. 6. Daniel.

And the Lord spake to the fish, and the fish *vomited out Jonah* on the dry land, Jonah 2. 10. 7. Jonah.

And behold the Angel of the Lord came to *Peter*, and a light shined in the prison, and he smote *Peter* on the side, and raised him, saying, Arise up quickly. And his *chaines fell from his hands*, Acts 12. 7. 8. Peter.

When they passed the first and second watch, they came to the yron gate, which *opened to them of its owne accord*, &c. Act. 12. 10.

THE HYMNE;

Wherein the child-bearing woman after her delivery,

[a] 1. Deſcribeth the great danger ſhe was in.
[b] 2. Praiſeth God for eſcaping it.
[c] 3. Prayeth for a bleſsing upon the fruit of her womb.
[d] 4. Promiſeth publike thankſgiving.

I love the Lord becauſe hee hath heard the voyce of my humble petition, Pſal. 116. 1.

Becauſe hee hath enclined his eare unto me, I will call upon him as long as I live, ver. 2.

[a] *My heart was ſore pained within me, and the terrors of death were falne upon me, Pſal. 55. 4.*

Fearefulneſſe and trembling came upon me, and the horror of death overwhelmed me, ver. 5.

The ſorrowes of death compaſſed me, the paines of hell gat hold upon mee: I found trouble and ſorrow, Pſalme 116. 3.

I ſhould *utterly have fainted*, but that I beleeve verily to ſee the Lord in the land of the living, Pſal. 27. 13.

In my diſtreſſe I called upon the Lord, and cryed unto my God, and he heard me out of his holy temple, and my

my cry came before him; it entred even into his eares, Psal. 18.6.

b I sought the Lord, and hee heard me, yea and *delivered me* out of all my feare, Psal. 34.4.

When I called upon him, *hee heard me, and endued me with* much strength, Psal. 138.3.

He *kept all my bones*, so that not one of them is broken, Psal. 34.20.

The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, ver. 18.

God is my refuge and strength, a very *present help in trouble*, Psal. 46.1.

Gracious is the Lord, and righteous; yea our God is mercifull, Psal. 116.5.

The Lord preserveth the simple: *I was brought low, and he helped me*, ver. 6.

Returne to thy rest, O my soule, for the Lord hath dealt *mercifully with me*, ver. 7.

He hath *delivered my soule from death*, and mine eyes from teares, ver. 8.

Blessed be the Lord who daily loadeth mee with his benefits, even the *God of my salvation*, Psal. 68.19.

He that is our God, is the *God of salvation*, and unto God the Lord belong the *issues from death*, ver. 20.

Who can utter the mighty acts of the Lord? who can shew forth all his praises, Psal. 106.2.

Loe, children are an heritage of the Lord, and the fruit of the womb is his reward, Pſal. 127.3.

As the arrowes in the hand of the giant, ſo are the *children of the youth*, *ver.* 4.

Happy is the man that hath his quiver full of them: they ſhall not bee ashamed when they ſpeak with their enemie in the gate, ver. 5.

[c] The Lord from out of Sion ſo bleſſe me, that I may ſee my *childrens children*, and peace upon Iſrael, Pſal. 128.6.

That *my ſonnes may grow up as the* young plants, and *my daughters may be as the poliſhed* corners of the Temple, Pſal. 144.12.

What ſhall I render unto the Lord for all his benefits towards me? Pſal. 116.12.

[d] I will take the cup of ſalvation, and *call upon the name of the* Lord, ver. 13.

I will *offer unto the Lord the ſacrifice of* thankſgiving, and call upon the name of the Lord, ver. 17.

I will *pay my vowes unto the Lord, now in* the *preſence of all his people*, *ver.* 18.

In the *Courts of the Lords houſe*, even in the midſt of thee, O Jeruſalem, ver. 19.

A

A THANKESGIVING for safe delivery.

ETernall praises and thankes be rendred to thee, O Lord of my health and strength, in whose hands are the *waies of life, and issues of death. I looked for* extreame danger, *and behold* safety; *I looked* for out-cries of sorrow, *but behold* showres of joy; *I looked for* suddaine death, *and behold* present life to me, and my sweet babe. O that my heart were *a skilfull inditer, and my tongue as the pen of a ready scribe*, to write downe thy praises, and record the *wondrous things thou hast done* for my soule. *Thou hast delivered my life from death; mine eyes from teares.* Thou hast *dealt graciously* with mee above my desert, enabled me above my strength, delivered me above my hope; and therefore I will rejoyce in thee a-

bove measure, and magnifie thee without end. Thou hast shut the *mouth of the pit* which would have swallowed mee, therefore will I *open my mouth* in thy praises. Thou hast made good thy promises unto mee, therefore I will make good my vowes unto thee. Thou hast given mee the *fruit* of my wombe, therefore will I returne unto thee the *fruit* of my lips. Now I have felt *thy strength in my greatest weakenesse*, I have tasted thy goodnesse in my bitter pangs, I wil therfore call upon thee in my troubles, and will praise thee in my deliverances, and depend upon thee as well in want as in plenty, in sickneſſe as in health, in death as in life. Thou mightest most justly have deprived mee of the benefit, and my infant of the hope of life. Thou mightest deservedly have cut off the root and the branch in the same moment, for both were at thy mercie, and liable to a curse; *But*

thy

thy mercy is over all thy works. Thou art good to them that are evill; gracious to them that are ungracious; mercifull to them that are moſt ſinfull. *Thou deſireſt not the death of a ſinner, but* of ſinne. Thou *wouldeſt that all ſhould live*, and here ſow the ſeeds, and in heaven reap the fruit of immortality. For to this end thou breathedſt into us the life of nature, to make us capable of the life of grace, that thereby we may attaine the life of glory. Therfore doeſt thou bring us into the light of this world, and ſetteſt us in the way, that walking the pathes of thy commandements, we might in the end arrive at our country in heaven. This life of nature thou haſt now given to my child, and continued it to me; adde now, I beſeech thee, grace to nature, and glory to grace hereafter, that as wee now live *in thee* by nature, ſo we may live *to thee* by grace, and hereafter for ever live *with thee* in

glory. *Thou haſt ordained ſtrength out of the mouthes of babes and ſucklings*, and juſtly maiſt expect praiſe from them. Gracious Lord, firſt give my infant ſtrength, & then receive praiſes from it. The *hidden treaſure* which for many monthes thou layedſt vp in mee, is now ſafely taken out of me, and *delivered to me*; therefore I now *offer it* to *thee in thy* holy Temple. Accept that from mee which thou haſt given to me. Receive that into thy *hands* which thou haſt put into mine *armes*. Waſh it in the Font of Baptiſme; regenerate it by thy holy Spirit; feed it with *the ſincere milk of thy word*, till it hath knowledge to *chooſe the good and refuſe the evill*. As it groweth in yeares, and ſtature, and ſtrength; ſo grant that it may *grow in* thy *grace and favour*, and *increaſe in wiſdome, and in the knowledge of our Lord and Saviour Jeſus Chriſt*. So be it. *Amen*.

The

The close out of Scripture.

Now unto the King immortall, everlasting, invisible, unto GOD onely wise, be honour and glory for ever and ever. Amen. 1 *Tim.*1.17.

The sick mans Devotion

{ *In his sickness,*
{ *After his recovery.*

When thou art smitten with sickness, ô devout Christian,

1. ENter into thy private chamber, & *commune with thine own heart*, and search out diligently the cause of thy heavenly Fathers displeasure, Psal.44.

2. Confesse thy particular sin, or sinnes, for which thy heart *smiteth thee* most, with sighes and teares, Psal.32.5,6.

3. Promise, and fully purpose amendment, through the assistance of grace, Psal.39.1.

4. Advise with the Physitian of thy soule, and follow his godly direction, and desire * him to pray for thee, *and minister a word of comfort unto thee*, and (if thou

See * Job 33.23. James 5.14.

find thy selfe fit for it) in the beginning of thy sickneſſe, when thou art in perfect ſenſe and memory, participate of the bleſſed Sacrament, rather then when thy faculties are more enfeebled.

5. Uſe carefully all good meanes of phyſick and dyet for thy recovery; yet relie not upon the meanes, or inſtrument, but upon *God*, Eccl. 38.1. 2 Chron. 16.12.

6. Pray to *God inſtantly* and *continually*. { First, and abſolutely, for the health and ſalvation of thy ſoule. Secondly, and conditionally, for the health of thy body.

7. Settle thine eſtate, and make thy Will, that thou mayeſt be more free for holy and heavenly meditations, Iſa. 38.1.

8. Submit thy ſelfe wholly and abſolutely to *Gods* good will and pleaſure concerning thee, whether

ther for life or death, 1 Pet. 14. 19.

9. Read (if thou be able) or appoint to be read unto thee, at ſeaſonable times, ſelect Chapters of Scripture, as Rom. 8. Philip. 1. 1 Cor. 15. 1. 1 Theſſ. 4. 2. 2 Cor. 5. Joh. 5. 6. 17. Heb. 12. Job. 19. Rev. 2. 3. 21. 22. Job 14. Iſa. 38. 40. as alſo devout Sermons, and Prayers, eſpecially ſuch as befit thy preſent eſtate.

Among other helps in this kind

Open thy ſorrow and griefe by the Hymne.

Strengthen thy faith and patience by the Exhortation.

Quicken thy zeale and devotion by the Prayer enſuing.

A PSALME FOR THE *sick, wherein*

The devout Soule
- Expreſſeth her
  - Maladie and affliction.
  - Hope in God.
  - Experience & remembrance of his former goodneſſe.
  - Meeke patience.
- Prayes for
  - Eaſe.
  - Help.
  - Recovery.
  - Quickning grace.
  - Pardon for ſinne.
  - Wiſedome to make good uſe of ſickneſſe and all other afflictions.

The Hymne for the ſicke.

HAve mercy upon me, O Lord, for *I am weake*: O Lord heale me, for my *bones* are *vexed*, Pſal. 6. 2.

The ſicke ſoule expreſſeth her malady.

My ſoule alſo is ſore *troubled*: But Lord, how long wilt thou puniſh me? verſ. 3.

My *Spirit vexeth* within me: and my *heart* within me is *deſolate*, Pſalme 143. 4.

Yet I doe remember the time paſt; I muſe upon all thy works, yea, I exerciſe my ſelfe in the work of thy hands, verſe 5.

I ſtretch forth my hands unto thee: my ſoule gaſpeth unto thee as a thirſty land, verſe 6.

Heare me, O Lord, and that ſoone: for my Spirit waxeth *faint*.

Hide not thy face from me, leſt I be like unto them that go downe into the pit, verſ. 7.

Remembrances and experiences of Gods former goodneſſe.

Thou art he that *tooke me out of my mothers womb*: thou waſt *my hope* when I hanged yet upon my mothers breaſt, Pſal. 22. 9.

I have been left unto thee ever ſince I was borne; Thou art my GOD even *from my mothers womb*, verſ. 10.

Though I walke in the ſhadow of death, *I will feare no evil*: thy rod and thy ſtaffe comfort me, Pſal. 23. 4.

Hope in him.

Lord, what is my hope? Truely my *hope*

hope is even in thee, Pſalme 39.7.

Meeke patience. I became *dumb*, and *opened not* my mouth; for it was thy doing, verſ. 9.

I will *patiently abide* alway, and praiſe thy name more and more, Pſa. 71.14.

Prayeth for eaſe. O Lord, rebuke me not in thine anger, nor chaſten me in thy *heavie diſpleaſure*, Pſal. 6.1.

The ſorrows of my heart are enlarged; O bring me *out of my trouble*, Pſal. 25.17.

Helpe. Heare, O Lord, and have mercy upon me; Lord be thou *my helper*, Pſa. 30.10.

Recovery. Turne thee, O Lord, and *deliver my* ſoule: O *ſave me* for thy mercies ſake, Pſal. 6.4.

For in death no man remembreth thee: and who will give thee thankes in the pit? verſ. 5.

What profit is there in my bloud, when I goe downe to the pit? Pſalme 30.9.

Shall the duſt give thankes unto thee? Or ſhall it declare thy truth? verſe 10.

Take thy Plague away from me: I am even conſumed by the meanes of thy heavie hand, Pſal. 39.10.

Quickning grace. *Quicken* me, O Lord, for thy names ſake; and for thy righteouſneſſe ſake bring my ſoule *out of trouble*, Pſalme 143.11.

Enter

Enter not into judgement with thy servant; for in thy ſight ſhall no man living be juſtified, verſ. 2. Pardon for ſinne.

O remember not the ſinnes and offences of my youth, but according to thy mercy thinke upon me, O Lord, for thy goodneſſe, Pſal. 25. 6.

Deliver me from all mine *offences*: and make me not a rebuke to the fooliſh, Pſa. 39 8.

O teach me to number my dayes, that I may apply my heart *unto wiſedome*, Pſa. 90. 12. Wiſedome.

An Admonition to the Sicke.

THE ANALYSIS.

Every good Christian ought to struggle with his infirmities, and labour to compose his minde to meeke patience in sickneſſe; eſpecially conſidering that ſickneſſe is

1 His heavenly Fathers viſitation, whoſe
- 1 Power cannot be reſiſted.
- 2 Will muſt be obeyed.
- 3 Goodneſſe muſt be acknowledged in ſending us good as well as evill.

2 A deſerved ſcourge for his ſinne.

3 Sent in love to him for his good
- 1 To weane him from the love of the world.
- 2 To ſtrengthen the ſpirit in him, and tame the fleſh.
- 3 To breed in him a loathing and deteſtation of ſin in generall, the cauſe of all afflictions.
- 4 To call him home, and bring him to a ſenſe and acknowledgement of his particular ſinne or ſinnes.
- 5 To prove the truth and ſincerity of his faith and love.
- 6 To ſave him from eternall puniſhment for his ſinne.
- 7 To make him ſeeke more earneſtly to God, who will be found of him, and (if his appointed time be not come) manifeſt his glory in delivering him from the very jawes of death.

THE

THE TEXTS.

WE have had Fathers of our flesh which *corrected us*, and we gave them reverence, shall we not much rather be in *subjection to the Father of Spirits*, and live? *Heb.* 12.9.

Sickness is Gods visitation, who is the Father of our spiri s and cannot be resisted.

Who hath ever *resisted* his will? *Rom.* 9.19.

He is able to *subdue all things* to himselfe, *Phil.* 3.21.

He *draweth the mighty* with his power; he riseth up, and no man is sure of life, Job 24. 22.

Will he pleade against me with his *great power?* Job 23. 6.

God is *greater then man*, Job 33.12.

Why doest thou strive against him? for he giveth not account of any of his matters, vers. 13.

Thy will be done, &c. *Matth.* 6. 10.

Father, if it be possible, let this cup passe from me, Mat. 26. 39.

Must be obeyed.

Yet not as I will, but *as thou wilt*, vers. 16.

I held

I held my peace, becauſe it was *thy doing*, Pſa. 39 9.

Sanctifie the Lord *God* in your hearts, &c, 1 Pet. 3. 15.

Let them that ſuffer according to the will of God, *commit the keeping of their ſoules* to him in well doing, as unto a faithfull Creator, 1 Pet. 4. 19.

From whom we receive good.

We have *received good* at the hands of God, and ſhall we not receive evill? Job 2. 10.

Affliction cometh not forth of the duſt; neither doth travaile come forth of the ground, Job 5. 6

I will make thee *ſicke* in *ſmiting thee*, becauſe of thy *ſinne*, Mich. 6. 13.

It is a ſcourge for our ſinnes. It is ſent for our good.

Man ſuffereth *for his ſinne*, Lam. 3. 39.

We know that all things work together *for good* to them that love God, *Rom.* 8. 28.

To weane us from the world.

The heat beat upon the head of *Jonas* that he fainted, and wiſhed in himſelf to dye, and ſaid, It is *better* for me *to die* than to live, Jonah 4. 8.

And

And *Eliah requested that he might die:* It is enough, Lord, take away my life: I am not better than my Fathers, 1 King. 19. 4

To tame the flesh.

We that are in this Tabernacle *doe groane*, being burdened, 2 Cor. 5. 4.

That I should *not be exalted* above measure, there was given me a *thorne in the flesh*, 2 Cor. 12. 7.

To strengthe the Spirit.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weake then am I *strong*, vers. 10.

Though our outward man decay, our inward man is *renewed*, &c. 2 Cor. 4. 16.

To make us loath sinne.

My wickednesses are gone over my head, and are like a *sore burthen too heavie for me to beare*, Psal. 38. 4.

My wounds stinke and are corrupt through my *foolishnesse*, Psa. 38. 5.

To bring us to acknowledgement of our sinnes in speciall

Let us *search* and *try our* waies, and turn again to the Lord, *Lam.* 3. 40.

I truly

I truely am ſet in the plague, and my heavineſſe is ever in my ſight, Pſal. 38. 17.

I will *confeſſe my wickedneſſe*, and be *ſorry for my ſin*, verſ. 18.

The people *turneth not* to him that ſmiteth them, *Iſa.* 9. 13.

The thing that I ſo greatly feared, is fallen upon me, Job 3. 25.

We have tranſgreſſed, and rebelled, and thou haſt not pardoned, *Lam.* 3. 42.

To prove the ſincerity of our faith and love.

Though he ſlay me, yet will I *truſt* in him, Job 13. 15.

He ſhall alſo be my ſalvation, for an *Hypocrite ſhall not ſtand before him*, verſ. 16.

And though all this be come upon us, *yet do we not forget thee*, nor behave our ſelves frowardly in thy covenant, Pſa. 44. 18.

Our heart is *not turned backe*, *neither our ſteps gone out of the way*, verſ. 19.

No not when *thou haſt ſmitten us* into the place of *dragons*, and covered us with the ſhadow of death, v. 20.

We

We are chaſtened of the Lord, that we ſhould *not be condemned with* the world, 1 Cor. 11.32.

To keepe us from everlaſting torments.

I will be unto *Ephraim* as a Lyon, and as a roaring Lyon to the houſe of *Judah*; I will teare, and goe away, *Hoſea* 5.14.

To make us ſeeke more earneſtly to God.

I will goe and returne to my place, *till they acknowledge their offences*, and ſeeke my face: In their *affliction* they will *ſeeke me early*, verſ. 15.

He would have filled his belly with the husks that the ſwine did eat, and no man gave unto him, *Luke* 15.16.

And when he came to himſelfe, he ſaid, How many hired ſervants in my Fathers houſe have meat enough, and I periſh with hunger? verſ. 17.

I will ariſe, and goe to my Father, &c. ver. 18.

When in *their trouble* they turned to the Lord *God* of Iſrael, and ſought him, *he was found* of them, 2 Chro. 15.4.

Who will be found of us.

In wrath, or, in the *middeſt of judge-*

judgement thou remembrest mercy, Abac. 3.2.

And shew his glory in our recovery

I kill, and *make alive*; I wound, and *I heale*, Deut. 32.39.

The Lord bringeth down to the grave, and *bringeth up*, 1 Sam. 2.6

This man was borne blinde, that the *worke of God* might be shewed in him, Joh. 9.3.

This sicknes is not unto death, but for *the glory of God*, that the Sonne of God might be *glorified* thereby, John 11.4.

For we had the sentence of death in our selves, that we should not trust in our selves, but *in God* that raised the dead, 2 Cor. 1.9.

Who hath delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us, verse 10.

A PRAYER FOR the Sicke.

FAithfull Creator, and preserver of all men, especially of thine Elect, whom thou smitest

teſt in mercy, and *chaſteneſt in love*, and *correcteſt* in tender compaſsion; *wounding and healing againe, killing and reviving, bringing downe to the gates of hell, and riſing up from thence againe*; looke downe, I beſeech thee, upon thy poore proſtrated ſervant, grievouſly puniſhed and afflicted in body with the ſmart of my paine, and much more troubled and terrified in minde with the ſenſe of my ſinne and feare of thy heavie diſpleaſure. The paines and pangs of my ſickneſſe, O Lord, are bitter; yet the remembrance of my ſinnes is more bitter unto me, and the apprehenſion of thy wrath farre exceedeth both. This is the very *venom of the arrow that ſticketh in* me. It is *gall* to my taſte, and *wormewood* to my mouth, aud the ſharpeſt *vinegar* in my feſtered ſores, and *burning fire in my bones*. I confeſſe, to thy glory and my ſhame, that *of very faithfulneſſe and goodneſſe to me*,

me, thou haſt laid this ſcourge upon me, to the end, that by the ſtripes of my fleſh, my ſpirit might be healed, *and ſaved in the day of the Lord Jeſus*. I foſtered ſnakes ſecretly in my boſome; I cheriſhed private ſinnes in my conſcience, and now they have ſtung me. I took too much delight in worldly comforts; and therefore thou haſt ſawced them with ſorrowes. My wanton fleſh, pampered up with eaſe and daintie fare, *ſpurned at thy Word*, and grew head-ſtrong againſt thy Spirit; and therefore thou haſt tamed it with this ſharpe whip. I was in a kinde of a ſpirituall Lethargie, till thou didſt awake me with the ſtroake of thy hand. There grew a Kale over my conſcience, which this thy chaſtiſement hath plucked away. I felt an itch of impure luſts and deſires in all parts of my ſoule, but thy rod hath *killed* it. I valued not the benefit of health,

as

as I ſhould have done; and therefore thou haſt taught me it by the want thereof. In my proſperity, *I remembred not the afflictions of my brethren*; and therefore thou haſt afflicted me like unto them. I wept not for the calamities of thy people, I ſhed no teares for the publike ruines of the Church; and therefore thou haſt drawne from me abundance of them for my private griefes. *I put from me ſtill the evill day*; and therefore thou haſt brought it neere unto me. All this have *I done*; and therefore moſt juſtly all this do *I ſuffer*. And becauſe I know that *it is good for me* thus to be diſciplined by thee; *I humble my ſelfe under thy mighty hand*, and kiſſe this thy rod which imprints in my fleſh a ſenſe of my ſinne, and a marke of thy love, and maketh my body black and blue; but (I truſt through thy grace) ſhall make my ſoule appeare faire and beautifull in thine eyes. Oh that

I could frame my ſelfe to perfect patience, that my abiding thy will might as well pleaſe thee, as my diſobeying thy will hath diſpleaſed thee. *My ſpirit is willing, but my fleſh is weake.* I ſtrive with *the rebellions of my heart and corruptions, but they are too ſtrong for me.* Faine would I ſilence all clamorous paſsions, *and let patience have her full worke upon me*; but the loathſomneſſe, and painfulnes, and rediouſnes of my diſeaſe, drowne all my ghoſtly comforts, and make me *even roare for the diſquietneſſe of my heart.* O Lord, *thou knoweſt all my deſires, and my groanes are not hid from thee. Thou knoweſt whereof I am made, thou underſtandeſt that I am but duſt*; and wilt thou contend with *duſt and aſhes*? O Father of mercy, *and God of all conſolation, lay no more upon* me than thou wilt give me ability to beare. Either aſſwage and diminiſh my paine, or increaſe my ſtrength: either ſhor-

ten

ten my ſickneſſe, or lengthen (I beſeech thee) my patience. I acknowledge that my many ſinnes deſerve many ſtrokes, and my grievous ſinnes ſmart ſtrokes; *but my fleſh is not of yron, nor my ſinnews of braſſe,* nor my heart of oke to endure ſo many blowes and re-iterated cuts of thine *axe*: neither could my ſufferings (if I could endure as much for ſin as any of thy bleſſed Saints & Martyrs have ſuffered for righteouſneſſe) thereby ſatisfie for the leaſt of my ſins. For thy Majeſty is infinite, and my offences therefore infinite; thy mercy towards me is infinite, and my ingratitude towards thee thereby made infinite. Thy law eternall, and my guilt conſequently for the breach thereof, eternall. But thy Sonne a perſon of *infinite* dignity, out of his *infinite* love to mankinde hath layd downe his life, a price of *infinite* value, to diſcharge the *infinite* debt of my ſins: Wherefore, I beſeech thee,

looke not upon my ſinne, but upon thy Son: weigh not my tranſgreſsions, but his merits. Thy juſtice is fully ſatisfied by him, O confirme thy mercies unto me. As I have in the *cup of trembling* taſted thy juſtice, and my ſins; ſo grant, that in the *cup of ſalvation* I may taſte thy mercy, and my Saviours merits. Bleſſe all the meats, and drinks, and medicines, which I ſhall receive from the hand of the Phyſician to the repaire and recovery of my bodily health; and ſanctifie all the bitter potions which thou haſt, and ſhalt miniſter unto me to the reſtoring of my ſoules health. Comfort my fainting Spirit, and *ſtrengthen my feeble knees*, and ſupport my weake hands, and revive my deaded heart, and ſo powerfully aſsiſt me with thy ſpirit of ſtrength, that I may with confidence call upon thee, with patience endure this triall, with hope expect thy good pleaſure, with wiſedome make

uſe

uſe of this thy viſitation, and with thankfulneſſe ever praiſe thy goodneſſe and mercy for my ſafe recovery, if it may ſtand with thy bleſſed will, whereunto I fully ſubmit, and wholly reſigne my ſelfe now and for ever. *Amen.*

PART 2. SUPPART. 5.

The Sick-mans Devotion after his Recovery.

The Admonition, or Exhortation to Thankeſgiving.

THE ANALYSIS.

For perpetuall thankſgiving & a gratefull acknowledgement of *Gods* bleſſing we have in Scripture

- 1 Examples of
  - CHRIST,
  - The Angels.
  - The Saints
    - In heaven.
    - On earth.
- 2 Reaſons drawn from the conſideration of *God* his
  - Precepts.
  - Promiſes.
  - Benefits
    - Paſt.
    - Preſent.
    - To come.

THE

THE TEXTS.

For thankfulneſſe.

I Thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, Mat. 11.25.

Examples of Chriſt.

And he tooke the ſeven loaves and the fiſhes, and *gave thankes*, and brake them, Mat. 15.36.

And he tooke the cup, and when he had *given thankes*, he gave it to them, Mat. 26.27.

And when he had *given thanks*, he took bread and brake it, *Luke* 22.19.

The Angels.

And all the *Angels* that ſtood round about the throne, and about the elders, and the foure beaſts, fell downe on their faces before the throne, and worſhipped God, ſaying, (*Rev.* 7.11.) *Amen*: bleſsing, and glory, and wiſedome, *and thanksgiving*, and honour, and power, and might, be unto *God* for ever, verſ. 12.

Glory be to God on high, on

earth peace, and good will towards men, *Luke* 2.14.

Thoſe beaſts gave glory, and honour, and thanks to him that ſate on the throne, who liveth for ever, *Rev.* 4.9.

The Saints on earth as Melchiſedech.

And he bleſſed him, and ſaid, Bleſſed be *Abraham* of the moſt high God, poſſeſſour of heaven and earth, Gen. 14.19.

And *bleſſed be the moſt high God*, who hath delivered thine enemies into thy hand, verſ. 20.

Jacob.

I am not worthy of the leaſt of all thy mercies, and of all the truth which thou haſt ſhewed to thy ſervant: For with my ſtaffe I paſſed over this Jordan; and now I am become two bands, Gen. 32.10.

The people of Iſrael in Moſes time.

And when they heard that the Lord had viſited the children of Iſrael, and that he looked upon their afflictions, they bowed their heads *and worſhipped*, Exod. 4.31.

Moſes.

Then ſang *Moſes* and the children of Iſrael this ſong unto

the

the Lord, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and the rider hath he throwne in the Sea, Exod. 15. 1.

Debora. Barak.

Then ſang *Debora and Barak*, &c. Judg. 5. 12. *& ſeqq.*

Anna.

And *Anna* prayed unto the Lord, and ſayd, My heart rejoyceth in the Lord; my horne is exalted in the Lord, 1 *Sam.* 2. 1. *uſq; ad* 11.

David.

And *David* ſpake unto the Lord the words of this Song, in the dayes that the Lord had delivered him out of the hand of all his enemies, &c. 2 Sam. 22. 1. & *ſeq.* See Pſal. 8. 9, 18, 21, 27, 30, 34, 45, 46, 47, 48, 65, 66, 68, 75, 77, 81, 85, 89, 92, 95, 96, 98, 99, 100, 103, 104, 105, 107, 108, 111, 113, 115, 117, 118, 124, 134, 135 136, 138, 144, 145, 146, 147, 148, 149. 150.

Salomon.

Bleſſed be the Lord God that hath given reſt unto his people Iſrael, according to all that he had promiſed, and hath not failed

led one word of all his good promiſes which he promiſed by the hand of *Moſes* his ſervant, 1 King. 8. 56.

Ezra. *Bleſſed be the Lord God* of our Fathers who hath put ſuch a thing as this in the Kings heart, Ezra 7. 27.

Iſaiah. O Lord, thou art my God, *I will exalt thee*, I will praiſe thy Name; for thou haſt done wonderfull things: thy counſels of old, are faithfulneſſe and truth, *Iſa.* 25. 1.

Ezekias. The writing of *Ezekiah* King of *Judah* when he had been ſick and was recovered of his ſickneſſe, *I ſaid, &c. Iſa.* 38. 9, 10. *ſq. ad* 21.

Daniel. Then was the ſecret revealed unto *Daniel* in a night viſion; then *Daniel bleſſed the God* of heaven, Dan. 2. 19.

Bleſſed be the Name of God for ever and ever; for wiſedome and might are his, verſ. 20.

I thanke thee and praiſe thee, O thou *God* of my fathers, who haſt given

given me wiſedome, and might, and haſt made knowne unto me what we have deſired of thee, verſe 23.

I will *ſacrifice unto* thee with the voice of *thanksgiving*: I will pay that I have vowed: Salvation is of the Lord, Jonah 2.9. — Jonah.

Mary ſaid, My ſoule doth *magnifie* the Lord, &c. *Luke* 1.46 — Mary.

Bleſſed be the Lord God of Iſrael, &c. verſe 68. — Zacharias.

And the ſhepheards returned, *glorifying and praiſing God* for all the things that they had heard and ſeen, *Luke* 2.20. — The Shepheards.

And immediately he roſe up, and departed to his owne houſe, *glorifying God*, *Luke* 5.25. — The man taken with a palſie.

And there came feare on all, and they *glorified God*, *ſaying*, A great Prophet is riſen among us, and *God* hath viſited his people, *Luke* 7.16. — The people.

When he had laid hands on her, immediately ſhe was made ſtraight, *and glorified God*, Luke 13.13. — The woman that had a ſpirit of infirmity.

And

One of the Lepers.

And one of them (when he saw that he was healed) turned back, and with a loud voice *glorified God*, *Luk.* 17.15.

The blind man.

And immediately he received his sight, and followed him, *glorifying God*; and all the people when they saw it, *gave praise unto God*, *Luke* 18.43.

The lame.

And he leaping up, stood and walked, and entred with them into the Temple, walking, and leaping, and *praising God*, Acts 3.8.

Paul.

Paul, when he saw the brethren, *thanked God*, and tooke courage Acts 28.15.

I thanke God alwaies, &c. Rom. 7.25: See 2 Cor. 9.15. Ephes. 1. 16. Phil. 1.3. Col. 1.12. 1 Thes. 1. 2, 2, 13. 2 *Tim.* 1.3. Phil. 4.

Peter.

To him be *glory*, *and dominion* for ever, 1 Pet. 5.11.

Jude.

To the onely wise *God* our Saviour, be *glory and majesty*, dominion and power, now and for ever, Jude 25.

John.

To him that hath loved us, &c.

be

be *glory, and dominion for ever and ever*, Revel. 1.5,6.

Offer unto *God thankesgiving*, and pay thy vowes to the most High, Psal. 50.14. Precepts.

Turne to the Lord; say unto him, take away all iniquity, and receive us graciously; so wee will *render the calves of our lips*, Hos. 14. 2.

Let no uncleanneſſe, &c. bee once named among you: neither jesting, which is not convenient; but rather, *giving of thanks*, Ephes. 5.3.4.

In every thing by prayer and supplication with *thankesgiving*, let your request be made knowne unto *God*, Phil. 4.6.

Give thankes to the Father, which hath made us meet to bee *partakers* of the inheritance of *the* Saints in light, Col. 1.12.

Being rooted and built up in him, and established in the faith as ye have beene taught, abounding therein with *thankesgiving*, Col. 2.7.

What-

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What-

Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, *giving thanks to God* and the Father by him, Coloſ. 3. 17.

Continue in prayer, and watch in the ſame with *thankeſgiving*, Coloſ. 4. 2.

In every thing *give thankes*; for this is the will of God in Chriſt Jeſus concerning you, 1 Theſſ. 5. 18.

Wee are bound to *thanke God* for you alwaies, brethren, 2 Theſ. 1. 3, 2, 13.

I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and *giving of thanks* be made for all men, 1 Tim. 2. 1.

Commanding to abſtaine from meats which *God* hath created to be received with *thankeſgiving*, 1 Tim. 4. 3.

By him therefore let us *offer the ſacrifice of praiſe to God* continually, that is, the fruit of our lips, *giving thanks* to his Name, Heb. 13. 15.

See more at the end of the preparatory admonition to prayer.

A PSALME OF Thanksgiving for recovery.

I will magnifie *thee, O* Lord, *for thou haſt ſet me up; and not made my* (ſpirituall) *foes to triumph over me,* Pſalme 30.1.

O Lord my GOD, *I cryed unto thee, and thou* heardeſt me, ver. 2.

Thou Lord haſt brought my ſoule *out of hell; thou haſt kept my* life *from them that go downe into the pit, ver. 3.*

Sing praiſes *unto the Lord O yee Saints, and* give thankes *unto him for a remembrance of his holineſſe, ver. 4.*

For his wrath endureth but for the twinkling of an eye, and in his pleaſure is life: heavineſſe may endure for a night, but joy commeth in the morning, ver. 5.

O what great troubles and adverſities haſt thou ſhewed me! Yet diddeſt thou turne and refreſh me; *and broughteſt me from the deep of the earth againe,* Pſalme 71.20.

Thou haſt turned my heavineſſe into joy; *thou haſt put off my ſack-cloth, and girded me with* gladneſſe, *Pſal.* 30 11.

Praiſe

Praiſe the Lord, *O my ſoule, and all that is within me* praiſe his *holy Name, Pſal.* 103. 1.

Praiſe the Lord, *O my ſoule, and forget not all his benefits, ver.* 2.

Which forgiveth all thy ſin, and healeth, all thine infirmities, *ver.* 3.

Which ſaveth thy life from deſtruction, *and crowneth thee with mercy, and loving kindneſſe, ver.* 4.

Which ſatisfieth thy mouth with good things, and maketh thee young, and luſty as an Eagle, *ver.* 5.

The Lord is full of compaſsion and mercy, long ſuffering, and of great goodneſſe, ver. 8.

O taſt and ſee how gracious the Lord is! bleſſed is the man that truſteth in him, Pſal. 34. 8.

The Lord is my ſtrength, *and my ſong, and is* become my ſalvation, Pſalme 118. 14.

The voyce of joy and health *is in my dwellings: the right hand of the Lord bringeth mighty things to paſſe, ver.* 15.

The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to paſſe, ver. 16.

I will not dye, but live, *and declare the works of the Lord, ver.* 17.

The Lord hath chaſtened, and corrected me, but he hath not given me over unto death, ver. 18.

Open me the gates of righteouſnes, that I may

may goe in, and give thanks *to the Lord.* *verſe* 19.

A THANKSGIVING for recovery.

O Lord *God of my health and ſalvation*, who haſt *knowne my ſoule in trouble*, and diddeſt *make my bed in my* painefull and dangerous *ſickneſſe*, and haſt now raiſed mee out of it to *ſtand before* thee; I *offer* now *unto thee the calves of my lippes*, and the *ſacrifice* of my body and ſoule which thou firſt gaveſt, and now haſt reſtored unto mee. Becauſe I employed not the faculties of my ſoule, and members of my body as I ſhould have done, thou bereavedſt mee of the ſtrength, and vigour, and uſe of them for a ſeaſon: but now, becauſe *thy compaſſion failes not*, thou haſt returned them to mee againe: wherefore I conſecrate and devote them perpetually to thy ſervice;

ſervice; no longer deſiring the uſe of them, then they may bee *ſervants* unto me *of righteouſnes unto holineſſe*. What I vowed in my ſickneſſe, by thy help I will carefully performe in my health. As I am in the *ſtate* of my body, ſo by the power of thy renewing grace, I will become in the eſtate of my ſoule, *a new man*. My *broken* heart which thou haſt healed, ſhall now *entirely* love thee: my feeble knees and *looſe bones* which thou haſt ſetled, ſhall day and night bow to thee: my enthralled members which thou haſt ſet free, ſhall chearfully ſerve thee: my weak hands which thou haſt ſtrengthened, ſhall continually *bee lifted up unto thee*: me tyed tongue which thou haſt looſened, ſhall unfold thy mercies: my deafe eares which thou haſt opened, ſhall *heare thy voice*: my harſh, and hoarſe, and faint voyce which thou haſt cleared, ſhall ſing aloud, a *ſong of mercy and judgement*. For in thy former

mercies

mercies thou forgotteſt not judgement to make mee know mine evill; and in this later judgment, thou *remembredſt mercie*, to make me know thy goodneſſe. By thy judgement, thou haſt taught me to know my ſelfe, & by thy mercies to know thee. *Before I was troubled I went wrong*; but now, ſith thou haſt ſet me right, *I will run the way of thy Commandements*. I will perpetually renew and refreſh the memory of this ſingular benefit, whereby thou haſt renewed and reſtored me, and by the ſmart of my paine *made me underſtand wiſdome ſecretly*. *Thy rod and thy ſtaffe as they have comforted* and ſupported me, ſo they have beat many profitable inſtructions into me. By thy ſcourge which pierceth the fleſh, and entreth into the heart and bowels, I learne that *thou requireſt truth in the inward parts & ſearcheſt the reines and the heart*. By thy *rod* which at once ſtriketh all the parts of my

my body though it fall heavieſt upon one particular, I learne that though *ſinne raigneth and ragath* in one kind more then another, yet that my whole *ſoule is diſeaſed. The whole head is ſick, & the whole heart is faint.* My fits were many, becauſe my ſins were multiplied. My pain is increaſed, becauſe my ſins were agravated. *My wounds ſtanke, and were corrupt through my fooliſhneſſe.* The inſufferable anguiſh whereof, as it gave me a quick touch of my ſinne, ſo alſo a lively ſenſe of the benefit of health. By my *confining* to my chamber, thou taughteſt mee what is the benefit of *liberty*; by the *weakeneſſe* of my limbes, what is the benefit of *ſtrength*; by my *want* of *appetite*, what the benefit of a *ſtomack is*; by the *miſſing my friends* what the benefit of *ſociety is*; by my continuall *watching*, what the benefit of *reſt* and *repaſe* is; by the *ſtupidity and deadneſſe* of all my parts, what the benefit of the

ſenſes

ſenſes it. Alas, what is a crowne beſet with *rubies*, to a man that hath a *carbuncle* in his head? What is a chaine of *pearles* to one that hath a *quinſie* in his neck? Or a collar of *eſſes* to him that hath an *impoſtume* on his breſt? Or a diamond *ring* to him that hath the *gowte* in his finger? Or the golden *garter* to him that hath the *cramp* in his leg? What are melodious *ſongs* to the *deafe*? Beautifull *pictures* to a *blinde* man? Dainty *diſhes* to him that hath loſt his *taſte*? What are large *revenewes* to him that poſſeſſeth nothing but his *bed*? What are all to him that is tormented in body with the pangs of death, or troubled in minde with the horror of hell? I confeſſe unto thee, ô Lord, that in my health I often read in the Scriptures, and heard this note from the ſweet ſingers of Iſrael, that *worldly delights & comforts were vaine*, and *much like flagges and bulruſhes which men in danger of drowning*

drowning catch to beare them up, but they ſinke downe under water with them. I cannot denie but the golden bels of *Aaron* in thy Sanctuary, have often rung this leſſon in mine eares, that the true *hearts eaſe groweth onely in thy Paradiſe; that the contents of the large volume of this world is nothing but vanity*; that *one little fit of an ague can diſpoſſeſſe the happieſt man alive of this temporall felicity.* Yet till I *learned by that which I ſuffered*, till thy rod had imprinted it even in my fleſh; I never deeply thought of it, nor ſo throughly aſſented thereunto, but I held the world (though not ~~in admiration~~, yet) in too great eſteeme. I ſecretly repined at the wealth of the covetous, and honour of the ambitious, and pleaſure of the voluptuous, and accounted the lives of thy Saints miſerable in compariſon of them: *ſo fooliſh was I, and ignorant; and even as it were a beaſt before thee:* But in this ſchoole

of

of my ſickneſſe I have perfectly gotten by heart, that which I did but *ſlubber* over before and learned by rote. In my fearefull viſitation, finding by mine owne experience, that all earthly delights and comforts; leave us in our extremities, and cannot ſteed us when wee moſt need; nay, rather increaſe then aſſwage our paines; I beganne to diſtaſte them all, I grew out of love with this life, and entertained death in my moſt ſerious thoughts: and I perſwade my ſelfe, that thoſe thoughts of death ſhall never dye in me, but ſtill live in my memory, and upon every good occaſion be ſtirred up and revived, to prepare and diſpoſe me to my laſt end, that ſo I may ſee that Baſiliske firſt, and kill it, before it ſee and kill me. O death, how bitter is thy remembrance in the pride of health! O life how bitter is thy remembrance in the miſery of ſickneſſe! Verily I *had utterly*

fainted

fainted under my Crosse, and my soule had been put to silence: I had swooned, and *given up*, not onely *my ghost*, but thy holy *Spirit of comfort*, if thou hadst not *stayed me with flagons, & comforted me with apples*, and in my hottest fits cooled me with the sweet gales of thy grace: I had fallen not onely with *Job*, *to curse the day of my birth*, but to question the truth of thy promises. But everlasting thanks bee vnto thee, who *gavest me victory* over that fearefull tentation, and by thy holy Spirit didst call to my minde all those sweet promises of thy Gospell, whereby I *received comfort* and recovered strength. And now I am assured, and (more then ever before) *perswaded, that neither height, nor depth, nor principalities, nor powers*, nor paine nor pleasure, nor sickneſſe, nor health, *nor life, nor death, nor things present, nor things to come, shall ever be able to separate me from thy love in Christ Jesus.* The

The close out of Scripture.

I said, in the cutting off of my dayes, I shall go to the gate of the grave; I am deprived of the residue of my yeares, Isa. 38.10.

I said, I shall not see the Lord in the land of the living; I shall behold man no more with the Inhabitants of the world, ver. 11.

Behold, for peace I had great bitternesse; but thou hast in love to my soule delivered it from the pit of corruption, for thou hast cast my sinnes behinde thy back, verse 17.

For the grave cannot praise thee, death cannot confesse thee; they that go downe to the pit cannot hope for thy truth, ver. 18.

The living, the living, he shall praise thee; as I do this day, verse 19.

PART. 2. SUPPART. ult.

The Dying mans DEVOTION.

The Admonition.

The man that is breathing out his last gasp needeth

1. MEeke patience to endure *Gods* good pleasure: of which, see the Admonitions for Good-Friday, and for Thursday Evening, and for the sick, before.

2. Godly sorrow for all the sins of his life, whereby he hath grievously displeased his heavenly Father: of which, see the Admonition for Tuesday Morning.

3. Assured confidence to *commit his soule to God as a faithfull Creator*: of which, see the Admonition for the Child-bearing woman after her delivery.

4. Constant perseverance to hold on to the end: of which, see the Admonition for Saturday Evening.

5. Lively apprehension of the joyes of heaven, and *power of the world*

world to come: of which, see the Meditation for the Sabbath Evening.

6. Christian resolution, chearfully to *lay downe his tabernacle* and go willingly *to the Father of spirits*: of which, see the Admonition for Saturday Morning.

7. A Peaceable disposition to forgive all his enemies, *and depart in peace*, as with *God*, so also with all men: of which, see the Admonition for Thursday Morning.

8. A charitable, and compassionate affection to *consider the poore* and destitute, and according to his estate and wealth to help and succour them, that so by their prayers hee may be received *into everlasting habitations*: of which, see the Exhortation for Wednesday Morning.

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In the extremity of bitter pangs, consider, O devout Christian, that

1. Thy sins deserve a sharper scourge yet.
2. All thou sufferest is nothing to what *Christ* endured for thee.
3. Other Saints and holy Martyrs have abided a harder tryall, and more grievous afflictions, and many more terrible conflicts, and yet have been *more then conquerours through Christ*.
4. It is a thousand times better to bee corrected here (though never so severely) then eternally tormented in hell.
5. *God* will not lay more upon thee then hee will give thee *ability* to beare, and therefore will undoubtedly asswage their pain or increase thy patience.
6. The extremity of thy *paines* will be but a short time; for *God* will either take them from thee, by recovering thee; or thee from them, by delivering thee out of the body.
7. The more grievous thy paines are, the greater thy reward shall be, if thou patiently endure them.

THE TEXTS.

IT is the Lords mercy that wee are not *utterly consumed*, because his compassions faile not, Lam. 3. 22.

In thy extremest fit meditate upon,
1. The heinousnesse of thy sinne deserving a sharper scourge.

If thou Lord shalt marke iniquities, O Lord, *who shall stand?* (or who may abide it?) Psalme 130. 3.

He hath not dealt with us after our sins, nor rewarded us *after our iniquities*, Psal. 103. 10.

Like as a Father pitieth his children: so the Lord pitieth them that feare him, ver. 13.

For hee knoweth our frame; hee remembreth that we are but dust, ver. 14.

The sinners in Sion are afraid; fearefulnesse hath surprised the hypocrites: who shall dwell with the devouring fire? who among us shall dwell with *everlasting burning*? Isa. 33. 14.

2. The unsufferable torments of hell, which by these temporall chastisements are prevented.

Tophet is ordained of old; yea for the King it is prepared: He hath made it deepe and large; the

pile therof is *fire* and *much wood*; the breath of the Lord like a *ſtreame of brimſtone* doth kindle it, Iſa. 30. 33.

A fire is kindled in mine anger, and it ſhall burne to the *loweſt hell*, Deut. 32. 22.

The Sonne of man ſhall ſend his Angels, and they ſhall gather out of his Kingdome all things that offend, and them which doe iniquity, Mat. 13. 41.

And ſhall caſt them into a *furnace of fire*; there ſhall be *weeping and gnaſhing of teeth*, ver. 42.

Whoſe fan is in his hand, and he will throughly purge his floore, & gather his wheat into his garner; but *burne up the chaffe with unquenchable fire*, Mat. 3. 12.

And *Sodome* & *Gomorrah* and the cities about them in like manner going after ſtrange fleſh, are ſet forth for an example ſuffering the vengeance of eternall fire Jude 7.

Send *Lazarus* that he may dip the tip of his finger in water, and coole

coole my tongue, for I am *tormented in this flame*, Luke 16.24.

Where the worme dyeth not, and the *fire is not quenched*, Mar. 9.44,46.

In *flaming fire*, taking vengeance of them that know not God, 2 Theſſ. 1.8.

Bind him hand and foot, & caſt him into *utter darkneſſe*, there ſhall be *weeping and gnaſhing of teeth*, Matth. 22.13.

To whom the *miſt of darkneſſe*, is reſerved for ever, 2 Pet. 2.17.

He hath reſerved in everlaſting *chaines of darkneſſe* to the judgement of the great day, Jude 6.

The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, & he ſhall be *tormented with fire and brimſtone* in the preſence of the holy Angels, and in the preſence of the Lamb, Rev. 14.10.

And the *ſmoke of their torment* aſcendeth up for ever & ever, v. 11

Theſe both were caſt alive in-

to *a lake of fire burning with brimstone*, Rev. 19.20.

Depart from me ye cursed into *everlasting fire* prepared for the divell and his angels, Mat. 25.41.

And they have *no rest*, day nor night, Rev. 14.11.

And the divell that deceived them was cast into the *lake of fire and brimstone*, where the beast and false Prophets are, and shall bee *tormented day and night* for ever and ever, Rev. 20.10.

How much shee hath glorified her selfe, and lived deliciously, so much *torment* and *sorrow* give her, Rev. 18.7.

3. The unconceiveable paines and sorrow which Christ endured for thee.

He began to be *sorrowfull*, and *very heavie*, Mat. 26.37.

Then said hee unto them, *My soule is exceeding sorrowfull*, even unto death, Mat. 26.38.

And being in an *agony*, he prayed more earnestly; and his sweat was as it were great drops of bloud falling downe to the ground, Luke 22.44.

There stood by the Crosse of Jesus

Jesus his Mother, and his Mothers sister, &c. Joh. 19.25.

And Jesus cryed with a loud voice, saying, My God, my God, why hast thou forsaken me? Mar. 15.34.

Pilate released *Barabas*; and delivered Jesus unto them when he had *scourged him*, to be *crucified*, Mar. 15.15.

The Souldiers platted a crown of thornes, and put it on his head Joh. 19.2.

And hee bearing his Crosse, went forth into a place, called *The place of a skull*, ver. 17.

Where they *crucified him*, *&c.* ver. 18.

One of the Souldiers with a speare *pierced his side*, and forthwith came there out water and bloud. ver. 34.

In the dayes of his flesh, when hee had offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death, and was heard, in that he feared, Heb. 5.7.

Though he were a Sonne, yet learned hee obedience by the things which he *suffered*, ver. 8.

Christ also *suffered* for us, leaving us an example that wee should follow his steps, 1 Pet. 2 21.

There hath no such tentation taken you but such as is common to men, 1 Cor. 10. 13.

4. The afflictions of Gods Saints equalizing and far surpasing thine of Job.

The same afflictions are accomplished in your brethren that are in the world, 1 Pet. 5. 9.

Satan smote *Job* with *sore boyles* from the sole of his foot to the crowne of his head, Job. 2. 7.

And hee took him a potsheard to scrape him withall; and hee *sate downe in the ashes*, ver. 8.

I have sinned, what shall I do unto thee, ô thou Preserver of men? why hast thou set mee as a marke against thee, so that I am a burden to my selfe? Job. 7. 20.

Let the day perish wherein I was born, and the night in which it was said: There is a man-child conceived, Job. 3 3.

Let

Let that day be darkneſſe, let not *God* regard it from above, neither let the light ſhine upon it, ver. 4. *&* *ſeq.*

I am *troubled*, I am *bowed downe* greatly, I go *mourning* all the day long, Pſal. 38. 6. David.

My loynes are filled with *a loathſome diſeaſe*, and there is *no ſoundneſſe* in my bones, ver. 7.

I am *feeble* and *ſore ſmitten*; I have *roared* by reaſon of the *diſquietneſſe of my heart*, ver. 8.

Lord, all my deſire is before thee, and my *groaning* is not hid from thee, verſe 9. See Pſalme 6. Pſal. 22. Pſal. 102. Pſal. 130. Pſal. 142. Pſal. 143.

I am the man that have *ſeene affliction* by the rod of his wrath, Lam. 3. 1. Jeremiah.

He hath filled me with *bitterneſſe*, and made mee drunk with *wormewood*, ver. 15.

I thinke *God* hath ſet forth the laſt Apoſtles as it were *appointed* to *death*; for we are made a *ſpectacle to the world*, and to The Apoſtles and firſt Diſciples.

Angels

Angels, and to men, 1 Cor. 4.9.

Paul. In journeying often, in *perils* of waters, in *perils* of robbers, in *perils* by mine owne countrymen, in *perils* by the heathen, in *perils* in the citie, in *perils* in the wilderneſſe, in *perils* in the ſea, in *perils* among falſe brethren, 2 Cor. 11.26.

In wearineſſe and painfulneſſe, in watching *often*, in hunger and thirſt, in faſtings *often*, in cold and nakedneſſe, verſe 27.

For thy ſake are wee *killed all the day long*; wee are accounted as ſheepe for the ſlaughter, Rom. 8.36.

If in this life onely wee have hope in Chriſt, then are we of all men *moſt miſerable*, 1 Cor. 15.19

Others were tried with *mockings and ſcourgings*; yea moreover with *bonds and impriſonment*, Heb. 11.36.

They were *ſtoned*, they were *ſawen aſunder*, they were ſlaine with the ſword, they *wandred* about

about in ſheep-skins and goate-skins, being *deſtitute*, *afflicted*, *and tormented*, verſe 37.

Of whom the world was not worthy. They *wandered* in deſerts, and mountaines, and in dens, and in caves of the earth, verſe 38.

Theſe are they that came out of *great tribulation*, and have waſhed their robes, and made them white in the bloud of the Lamb, *Rev.* 7. 14.

I ſaw, as it were, a ſea of *glaſſe mingled with fire*; and them that had gotten the victory over the beaſt, and over his image, and over his name, &c. *Rev.* 15. 2.

And they ſang the Song of *Moſes*, and of the Lamb, verſe 3.

5 The faithfulneſſe and goodneſſe of God, who will not tempt us above our ſtrength.

God is faithfull, who *will not ſuffer you to be tempted* above that you are able, but will with the tentation alſo make a way to eſcape, that we may be able to bear it, 1 Cor 10. 13.

The *God* of all grace, who hath called us to his eternall glory by

Jeſus

6 The short continuance of these paines and sorrowes.

Jesus Christ, will (after that you have suffered a while) *make you perfect, stablish, strengthen, settle you*, 1 Pet. 5. 10.

For a *small moment* have I forsaken thee, but with great mercy will I gather thee, *Isa.* 54. 7.

In a *little wrath* I hide my face from thee for a *moment*, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer, verse 8.

His anger endureth but *a moment*, in his favour is life; weeping may endure for a *night*, but joy cometh in the morning, Psal. 30. 5.

The divell shall cast some of you in prison that ye may be tried, and ye shall have tribulation *ten dayes*, *Rev.* 2. 10.

And it was said unto them, that they should rest yet a little season, untill their fellow-servants also, and their brethren which should be killed (as they were) should be fulfilled, *Rev.* 6. 11.

The sufferings of this present time

time are not worthy to be compared *with the glory* which shall be revealed in us, *Rom.* 8.18.

7. The incomparable reward of our patience.

The light affliction which is but for a moment, worketh for us a far more *exceeding and eternall weight of glory*, 2 Cor 4.17.

See the Admonition of Good-Friday.

No chastening for the time seemeth to be joyous, but grievous; nevertheless, afterward it yeeldeth *the peaceable fruit of righteousnesse*, unto them which are exercised thereby, *Heb.* 12.11.

If

If thou art terrified in conscience with the guilt of thy sins, and fearefully tempted to despaire, support thy selfe

with these helpes:

1. Most earnest prayer { of thy selfe / of others } for thee.
2. Bitter teares in abundance for thy particular sinnes.
3. Restitution.
4. Reconciliation.
5. Almes-deeds.
6. The comforts of thy Pastour.
7. The absolution of the Church.
8. Meditation upon these heads especially
   1. The infinitenesse of Gods mercy.
   2. The price and value of *Christs* bloud.
   3. The efficacie of his intercession.
   4. The vertue of the Sacraments.
   5. The universality & certainty of *Gods* promises to the penitent.
   6. Examples of mercy shewed to most grievous sinners.

THE

THE TEXTS.

AND being in an Agony, he *prayed more earneſtly*, *Luk.* 22.44. — Pray inſtantly and fervently.

Pray alwayes with all prayer and ſupplication *in the Spirit*, and *watching* thereunto with all *perſeverance*, Eph. 6. 18.

Be *fervent* in ſpirit, ſerving the Lord, *Rom.* 12. 11.

Rejoycing in hope, patient in tribulation, continuing *inſtant in prayer*, verſe 12.

Pray one for another, that ye may be healed: the effectuall fervent prayer of a righteous man availeth much, James 5. 16. — Deſire others to pray

What prayer, or what ſupplication ſhall be made of any man, or of all the people of Iſrael, when every one ſhall know *his own griefe*, and *his owne ſore*, and ſhall ſpread forth his hands unto thee, 2 *Chron.* 6. 29. — Lay open thy ſins and griefe in particular.

Then heare thou from heaven thy dwelling place, and forgive, verſe 30.

Then

Then *Davids* heart *ſmote* him *after he had numbred* the people; and *David* ſaid unto the Lord, *I have ſinned greatly in this I have done*: and now, I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly, 2 Sam. 24.10.

Weepe abundantly.

I make my *bed* to *ſwimme*, I *water my couch* with *my teares*, Pſal. 6.6.

And he went out, and *wept bitterly*, Mat. 26.75.

Reſtore.

He ſhall *reſtore* that which he tooke violently away, or the thing which he hath deceitfully gotten, or that which was delivered to him to keepe, or the loſt thing which he found, *Lev.* 6.4.

Or all that, about which he hath ſworne falſly; he ſhall reſtore it in the principall, and ſhall adde a fifth part more thereto, verſe 5.

If I have taken any thing from any man by falſe accuſation, *I reſtore him foure fold*, Luke 19.8.

Reconcile.

Go thy way, *be reconciled to thy brother*, and then come and offer thy gift, Mat. 5.24.

Agree

Agree with thine Adversary quickly, while thou art in the way with him, verse 25.

Forgive, and ye shall be forgiven, *Luke* 6.37. Forgive, freely.

If ye *forgive* not men their trespasses, neither will my heavenly Father forgive you, Mat. 6.15.

If thy brother trespasse against thee seven times a day, and seven times a day do returne unto thee, saying, *I repent*; thou shalt *forgive* him, Luke 17.4.

Be ye kinde one to another, tender-hearted, *forgiving one another*, even *as God* for Christs sake hath forgiven you, Ephes. 4.32.

And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Mat. 18.34.

So likewise shall *my heavenly Father* doe also unto you, if ye *from your heart forgive not* every man his brother their trespasses, verse 35. From the heart.

O King, let my counsell be acceptable unto thee, and breake off

off thy ſinnes by righteouſneſſe, and thine iniquities by *ſhewing mercy to the poore*, Dan. 4. 27.

Many ſins are forgiven her, for ſhe *loved much*, *Luke* 7. 47.

Give as thou art able liberally.

Give almes of ſuch things as ye have, and behold all things are clean unto you, *Luke* 11. 41.

Sell that ye have, *give almes*, provide your ſelves bagges that wax not old, and a treaſure in the heavens which faileth not, *Luke* 12. 33.

Lay not up for your ſelves treaſures on earth, where ruſt and moths doe corrupt, and where theeves break through and ſteale, *Mat.* 6. 19.

But lay up for your ſelves *treaſures in heaven*; where neither moth nor ruſt doth corrupt, and where theeves doe not break through, nor ſteale, verſe 20.

And I ſay unto you, *make unto* your ſelves *friends of* the Mammon of unrighteouſneſſe, that when ye faile, they may receive you into everlaſting habitations, *Luke* 16. 9.

While

While ye have time, *doe good unto* all men, but especially to them of the houshold of Faith, Gal. 6. 10.

Charge the rich in this world, 1 *Tim.* 6. 17.

That they *doe good*, that they be *rich in good works, ready to distribute, willing to communicate*, verse 18.

Laying up for themselves a good foundation against the time to come, that they may lay hold on eternall life, verse 19.

To *do good*, and to *communicate* forget not; for with such sacrifice *God is* well pleased. *Heb.* 13. 16.

His soule draweth nigh to the grave, and his life to the destroyer, Job 33. 22.

If there be a *messenger* with him, or an *interpreter* one of a thousand to shew unto him his uprightnesse, verse 23.

Then he is gracious unto him, and saith; Deliver him from going downe to the pit, I have found a ransome, verse 24.

send to thy Pastor.

He

He will *pray unto God*, and he will be favourable unto him, he shall see his face with joy, vers. 26.

Is any man sicke among you? let him *call for the Elders of the Church*, and let them *pray over him*, James 5. 14.

And the *prayer of the faith shall save the sicke, &c.* and if he have committed sins, they shall be forgiven him, verse 15.

Receive the absolution of the Church.

Verily I say unto you, whatsoever ye shall *bind on earth*, shall be *bound in heaven*; and whatsoever ye shall loose on earth, shall *be loosed in heaven*, Mat. 18. 18.

And when he had said thus, he breathed on them, and said unto them, Receive the Holy Ghost, John 20. 22.

Whosoever sins ye *remit*, they are *remitted unto them*; and whosoever *sinnes* ye retaine, they are *retained*, verse 23.

Meditate upon, and by faith apply to thy selfe, 1 Gods infinite mercy

Thy *mercy is great* above the heavens, and thy truth *reacheth the clouds*, Psal. 108. 4.

The Lord is *gratious* and *full* of

of compaſsion, ſlow to anger, and *of great mercy*, Pſal. 145.8.

The Lord is *good* unto all, and his *tender mercy is over all his works*, verſe 9.

Thou Lord art *good*, and *ready to forgive*, and *plenteous in mercy* to all them that call upon thee, Pſal. 86.5.

Thou, O Lord, art a *God full of compaſsion, and gratious*, long-ſuffering, *plenteous in mercy* and truth, verſe 15.

O give thankes unto the Lord for he is *good*, and his *mercy* endureth for ever, Pſal. 136.1, 107, 1, 118, 1.

2 The price and value of Chriſts bloud.

In whom we have redemption through his bloud, according to the *riches of his grace*, Eph. 1.7.

By his owne *blond* he entred once into the holy place, having obtained *eternall redemption* for vs, *Heb.* 9.12.

The *precious blond* of Chriſt, as of a Lambe without blemiſh, 1 Pet. 1.19.

The Church of *God* which he hath

hath *purchased with his own blond*, Acts 20.28.

Much more being now *justified by his blond*, we shall be saved from wrath through him, *Rom.* 5.9.

Ye are made *nigh* by the *blond of Christ*, Ephes. 2.13.

For he is our *peace*, verse 14.

If the bloud of bulls and of goates, and the ashes of an heifer sprinkling the uncleane, sanctifieth to the purifying of the flesh, *Heb.* 9.13.

How much more shall the *blond of Christ*, who through the eternall Spirit offered himselfe to *God* without spot, *purge our consciences from* dead works, v. 14.

The *bloud of Jesus Christ his* Sonne *cleanseth us from all sinne*, 1 John 1.7.

If any man sinne, we have an *Advocate* with the Father, *Jesus Christ the righteous*, 1 John 2.1.

And he is the propitiation for our sins, and not for ours only, but also for the sinnes of the whole world, v. 3.

These

These have *washed their robes*, and made *them white in the blood* of the Lamb, *Rev.* 7. 14.

Thou hast *redeemed us by thy blood* to *God*, *Rev.* 5. 9.

3 The efficacie of Christs intercession.

I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them *from the evill*, John 17. 15.

Sanctifie them through thy truth; thy Word is truth, ver. 17.

Neither *pray I for* these alone, *but for them* which shall beleeve on me through their word, v. 20.

I have prayed for thee that thy *faith may not faile*, Luk. 22. 32.

In that day ye shall aske in my name, and I say not unto you that I will pray the Father for you, John 16. 26.

For the Father himself loves you, because ye have loved me, ver. 27.

Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of *God*, who also *maketh intercession for us*, Ro. 8. 24.

He is able to save them ever-

more that come unto God by him, seeing he ever liveth to make *intercession* for them, *Heb.* 7.25.

4 The vertue of the Sacraments.

John did *baptize* in the wilderness, and preach the *baptisme of repentance for the remission of sinnes*, Mar. 1.4.

According to his mercy he *saved us by* the *laver of regeneration*, *and* renewing of the Holy Ghost, *Tit.* 3.5.

The like figure whereunto even *baptisme*, doth now *save us by the resurrection of* Jesus Christ, 1 Pet. 3.21.

Repent and *be baptized* every one of you, in the Name of the Lord Jesus, for the *remission of sinnes*, Acts 2.38.

This is the *Blood* of the New Testament, which is *shed for many* for the *remissiō of sins*, Mat. 26.28

The universality of Gods promise to the penitent.

Seeke the Lord *while he may be found*: *call ye upon him* while he is neare, *Isa.* 55.6.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him returne to

the Lord, *and he will have mercy upon him*; and to our God, and he will *abundantly pardon*, verse 7.

For my thoughts are not your thoughts, nor my wayes your wayes, saith the Lord, verse 8.

As I live, saith the Lord *God*, I have *no pleasure in the death of* the wicked, but that the wicked turn from his way *and live*, Ezek. 18.23.

Turne you, turne you from your evill wayes, for *why will ye die* O ye house of Israel? *Ezek.* 33.11.

I have no pleasure in the *death of him that dyeth*, saith the Lord God: wherefore turne your selvs, and *live*, Ezek. 18.32.

They shall know me from the least to the greatest, saith the Lord, *and I will forgive their iniquity*, and *remember their* sinne *no more*, Jer. 31.34.

Thou shalt *finde the Lord*, if thou seek him with all thy heart, and with all thy soul, Deu. 4.29.

For the Lord thy God is a mercifull God, he will *not forsake*

thee, nor deſtroy thee, verſe 31.

If my people ſhall humble themſelves, and pray, and ſeeke my face, and turne from their wicked wayes, then *I will heare from heaven*, and *will forgive their ſinne*, 2 Chr. 7. 14.

If thou return to the Almighty, thou ſhalt *be built up*, Job 22. 23.

I have *blotted out*, as a thicke cloud, thy tranſgreſſions, and as a cloud, thy ſins: return unto me, for *I have redeemed* thee, *Iſa.* 44. 22.

Ceaſe to doe evill; learn to doe well, *Iſa.* 1, 17.

Come now, let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, *they ſhall be as white as ſnow*; though they be red like crimſon, *they ſhall be as wool*, Iſa. 1. 18.

Goe, proclaime theſe words to the North, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, and I *will not cauſe mine anger to fall upon you, for I am mercifull*, ſaith the Lord, and *will not keepe anger* for ever, Jer. 3. 12.

Onely

Onely acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, ver. 13

Come, let us return to the Lord, for he hath torn, and *he will heale us*: he hath ſmitten, and *he will binde us up*, *Hoſea* 6. 1.

I will *heale their back-ſlidings*, I will *love them freely*, *Hoſ.* 14. 4.

Seeke the Lord, and *ye ſhall live*, Amos 5. 6.

Turne ye unto me, ſaith the Lord of Hoſts, and I *will turn unto you*, Zach. 1. 3.

Come unto me all ye that are heavie laden, and I *will eaſe you*, Mat. 11. 28.

Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God over one ſinner that repenteth. *Luke* 15. 10.

The Son of man came to *ſave that which was loſt*, *Luke* 19. 10.

I came not to call the righteous, but *ſinners to repentance*, *Luke* 5. 32.

That repentance, and *remiſſion of ſinnes, ſhould be preached* in his

name among all nations, Lu. 24.47

Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, Acts 3.19.

The Lord is *not slacke*, as some men account slackenesse, but is *long-suffering* to us-ward, *not willing that any should perish*, but that *all should come to repentance*, 2 Pet. 3.9.

If we confesse our sinnes, he is *faithfull* and just to *forgive us our sins*, and *cleanse us from all unrighteousnesse*, 1 John 1.9.

6 The example of Gods mercy in pardoning heinous and grievous sinners.

Manasses built altars for all the Host of heaven, 2 Chron. 33.5

And he caused his children to passe by the fire in the valley of *Hinnon*; also he used *Witch-craft*, and dealt with *familiar Spirits*, &c. verse 6.

But when he was in his affliction, he besought the Lord, *his God*, and humbled himself greatly before the Lord of his Fathers, v. 12.

And prayed unto him, and he

was

was intreated of him, and he heard his supplication, verse 13.

He denied before them all, saying, I know not what thou sayest, Mat. 26. 70. Peter.

And again he denyed him, v. 72.

Then he began to *curse*, and to *sweare*, saying, I know not the man, verse 74.

And the Lord turned, and looked upon *Peter*, and *Peter* remembred the words of the Lord, *Luke* 22. 61.

And *Peter* went out and *wept bitterly*, verse 62.

And behold a woman in the City which was a *sinner*, brought an alabaster box of ointment, &c. *Luke* 7. 37. Mary Magdalen.

Her *sins* which are many, *are forgiven her*, for she loved much, v. 47

And certaine women which had been *healed of evill* spirits and infirmities, *Mary Magdalen* out of whom went seven divels. *Luke* 8. 2.

The younger took his journey into a farre countrey, and wasted The prodigall.

his substance with riotous living, *Luke* 15.13.

When he came to himselfe, he said, verse 17.

I will arise, and goe to my Father, and say, Father, I have *sinned* against heaven, and against thee, &c. verse 18.

And he arose and went to his Father; but when he was yet a great way off, his Father saw him, and *had compassion*, and came, and fell on his necke, and kissed him, verse 20.

The thiefe on the Crosse.

And he said to Jesus, Lord *remember* me when thou comest into thy kingdome, *Luke* 23.42.

And Jesus said unto him, Verily I say unto thee; This day shalt thou *be with me in paradise*, v. 43.

The Jewes that crucified, or consented to the crucifying of Jesus.

Him ye have taken, and by wicked hands have *crucified and slain*, Acts 2.23.

Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have *crucified*, both *Lord and Christ*, verse 36.

Now

Now when they heard this, they were pricked in heart, and ſaid to *Peter*, and the reſt of the Apoſtles: Men and brethren what ſhall we do? verſe 37.

Then *Peter* ſaid, *Repent*, and *be baptized* for the remiſſion of ſins, verſe 38.

Then they that *gladly received the word*, were *baptized*; and the ſame day were *added* unto them about *three thouſand ſouls*, v. 41.

This is a faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to *ſave ſinners*, of whom I am chief, 1 *Tim.* 1. 15. S. Paul.

Howbeit for this cauſe I obtained mercy, that in me Jeſus Chriſt might firſt ſhew forth all long-ſuffering, for a paterne to them which ſhould hereafter beleeve on him to eternall life, verſe 16.

A Psalme for the sick, lying at the point of *death*, wherein

The humble and faithfull Christian

1 Layeth open his affliction { In body. / In minde.

2 Confesseth his many and grievous sinnes.

3 Earnestly prayeth for { Audience. / Sense of Gods favour. / Pardon for his sinne.

4 Acknowledgeth Gods great mercies through his whole life.

5 Professeth his { Trust in God. / Joy in the H. Ghost. / Peace of conscience. / Desire of death. / Assured hope of eternall blisse.

6 Commendeth his soule to *God*.

The faithfull Christian layeth open his afflictions in body and soule.

O Lord God of my salvation, I have cryed day and night before thee, O let my prayer enter into thy presence, Psal 88. 1.

For my soul is full of trouble, and my life draweth nigh unto hell, vers. 3.

I am weary of my groaning; every night wash I my bed; and water my couch with my teares, Psal. 6. 6.

I am accounted as one that goeth down to the pit; I have been as a man that hath no strength, Psalme 88. 4.

Free among the dead like unto them that be wounded, and that lie in the grave, which be out of remembrance, and cut away from thine hand, vers. 5.

Thine indignation lyeth hard upon me, and thou hast vexed me with all thy stormes, verse 7.

I am powred out like water, and all my bones are out of joynt; my heart also in the middest of my bowels is like melted wax, Psalme 22. 14.

My strength is dryed up like a potsheard, and my tongue cleaveth to my gummes, and thou shalt bring me into the dust of the death, verse 15.

The sorrows of death compasse me, and the over-flowings of ungodlinesse make me afraid, Psalme 18. 4.

The paines of hell come about me, the snares of death over-take me, verse 5.

Thine arrows stick fast in me, and thy hand presseth me sore, Psalme 38. 2.

There is no health in my flesh, because of

Confesseth.

of thy displeasure, neither any rest in my bones, by reason of my sin, verse 3.

For my wickednesses are gone over my head, and are like a sore burden too heavie for me to bear, verse 4.

If thou, Lord, wilt be extreme to marke what is done amisse, O Lord, who may abide it? Psalme 130. 3.

Out of the deep have I called unto thee O Lord, Lord heare my voice, vers. 1.

Prayeth for audience.

O let thine eares consider well the voyce of my complaint, verse 2.

Sense of Gods favour

Lord, why abhorrest thou my soule, and hidest thy face from me? Ps. 88. 14.

I am in misery, and like to him that is at the point to dye: from my youth up thy terrors have I suffered with a troubled minde, verse 15.

Thy wrathfull displeasure goeth over me; and the feare of thee hath undone me, vers. 16.

Pardon for his sinne.

Have mercy upon me, O God, after thy great goodnesse; according to the multitude of thy mercies, do away mine offences, Psal. 51. 1.

Wash me throughly from my wickednes, and cleanse me from my sin, vers. 2.

Cast me not away from thy presence, and take not thy holy Spirit from me, verse 11.

4 Acknowledgeth Gods mercies.

O give me the comfort of thy helpe againe, and stablish me with thy free Spirit, verse 12.

I am alwayes with thee, for thou hast

holden

holden me up *by thy right hand*, *Psalme* 73.23.

Thou shalt guide me *by thy counsell, and after that* receive mee *with glory*, *ver.*24.

5. Professeth trust.

Whom have I in heaven but thee *O Lord? and I* desire none *in earth in comparison of thee*, *ver.*25.

Returne to thy rest, *O my soule, for the Lord hath rewarded thee*, *Psal.* 116.7.

Desire of death.

Thou hast put gladnesse *in my heart, more then theirs, whose corne, and wine, and oyle increaseth*, *Psal.*4.8.

Joy in the Holy Ghost.

I will lay mee downe, *and* take my rest; *for it is thou Lord only that makest me* dwell in safety, *ver* 9.

Peace of conscience.

I will behold thy presence, *and when I* awake up *after thy likenesse, I will bee* satisfied with it, *Psal.*17 15.

I shall be satisfied with the plenteousnesse *of thine house, and thou shalt give me to drinke of thy pleasures as of the rivers Psalme* 36.8.

Assured hope of Eternall blisse.

For with thee is *the* well of life; *and* in thy light *shall I* see light, *ver.*9.

Thou shalt shew me the path of life: *in thy presence is* fulnesse of joy; *and at thy* right hand *there is* pleasure for evermore, *Psal.*16.11.

Into thy hands I commend my Spirit, *for thou hast redeemed me, O Lord, thou* God *of truth Psal.*31.5.

6. Commendeth his soule to God.

A Prayer for the ſick lying at the mercy of God, and ready to depart.

ETernall, and omnipotent, infinite and incomprehenſible GOD, *Lord of* my *life*, and determiner of my dayes: my body now is *reſolving into duſt*, and my ſoule *returning to thee that gaveſt it*. O Lord moſt holy, O God moſt mighty, *draw neare unto me*, who make haſt to come unto thee. Give mee a clearer ſight of thee, by how much the neerer I am out of the darke priſon of my body: Give mee alſo a quicker *taſt of the powers of the life to come*, that I may more comfortably paſſe over theſe laſt troubles of this preſent life. O Lord, *my ſoule is heavie even unto death*: for the weight of all my ſinnes (aggravated by the divell) is at once upon mee, and I ſinke and faint under this *burden which is too heavie for mee to beare*:

beare: neither is there any means under heaven to eaſe me of it, but by laying it upon him that *hath borne our infirmities and carried our ſorrowes. O Father of mercy, and God of all conſolation*, let not the guilt of my ſinnes, or horror of thy judgements, or Sathans ſuggeſtions, or the feare of death, or terrors of hell drive mee to deſperation. I confeſſe that for my unmindfulneſſe of thee, and ungratefulneſſe to thee all my life, I deſerve that thou ſhouldeſt utterly abandon and forſake mee now at my death: *but thy thoughts are not like our thoughts, nor* thy affections like ours. *Though a woman could forget the fruit of her womb, yet thou wilt not*, nor canſt not *forget* thoſe that truſt in thee. *Thy gifts and graces are without repentance; & whom thou loveſt, thou loveſt to the end. Thou wilt not break a bruſed Reed, nor quench the ſmoaking flax.* Though thou haſt *ſeverely corrected* mee in this thy fearfull

fearfull visitation; yet thou *hast not*, and I steadfastly beleeve *wilt not give me over to eternall death*. Deare Father, *shew thy strength in my* greatest *weaknesse*; confirme thy mercy to mee in my greatest need; apply thy comfort to mee in this my last extremity: Asswage the paines of my body with ghostly comforts; and diminish *the feare of death*, by the assured hope of a *better life*. Call to my minde (whilest yet I breath) all the errors of my understanding, that I may timely revoke them; all the sins of my will, that I may heartily bewaile them; all the testimonies of thy love, that I may gratefully acknowledge them; all the *promises of thy Gospel*, that I may comfortably embrace them; all my holy vowes and purposes, that I may finally confirme them; and gracious Lord, *accept the will for the deed*. O let me that am now returning to *dust and ashes*, *speake but this once to my Lord* and Maker.

ker. With all my heart, ſoule, and ſtrength, I beſeech thee; by all that my Saviour *Jeſus Chriſt* hath done and ſuffered for me, I intreat thee, *ſpeake peace to my ſoule* at her departing, and *ſay unto her, I am thy ſalvation.* Make my election ſure by my true repentance, fervent charity, aſſured confidence, conſtant patience, comfortable perſeverance unto the end, and in the end.

To the TRINITY.

GLorious *Creator*, graciOus *Redeemer*, everlaſting *Comforter*, *Lord God Almighty*, *ſend mee ayde and help from heaven* in this my laſt and moſt dreadfull conflict with all the *powers of hell and darkneſſe.* Arme mee with thy *compleat* armour, and *endue me with power from above* to vanquiſh Sathan and his infernall bands, and to *quench all the fiery darts of the wicked*, in the bloud of my Redeemer.

Redeemer. I am thine, O *God the Father*, by the right of Creation: I am thine, ô *God the Son*, by the right of thy purchase: I am thine, ô *God the Holy Ghost*, by the right of thine inhabitation, and possession. Save mee *Father*, by thy power: save mee *Sonne*, by thy merits: save mee *holy Spirit*, by thy grace. O holy, blessed, and glorious Trinity, *whose power no creature is able to resist*; rebuke and confound thine enemy that goeth about to *deface thine image* in mee, to spoyle thy workmanship, to destroy him from whom thou, ô Son, offeredst thy selfe on the Crosse by the eternall Spirit to *the Father*. O *Father*, bee now to me a *Father* in my greatest distresse. O *Jesus*, be to me a *Jesus* in my greatest danger: O *Comforter*, be to me a *Comforter* in my greatest afflictions. *Holy and righteous Judge eternall*, Satan taketh advantage of thy fatherly chastising mee; he growes strong against

me

me by this my great weakeneſſe; now hee rageth moſt furiouſly, becauſe *his time is ſhort*; hee aſſaulteth mee every way; by ſubtill ſuggeſtions, by fearefull viſions and apparitions; hee terrifieth my fleſh with the ugly ſhape of death; hee affrighteth my conſcience with the horror of the laſt judgement, and ſcorcheth my ſoule even with flaſhes of hell fire. *O Father of ſpirits, deliver not the ſoule of thy Turtle Dove (that mourneth to thee day and night) as a prey unto him.* Though never ſo deformed, yet I am thy work, O God my *father*; though never ſo vile, yet I am thy purchaſe, O God my *Redeemer*; though never ſo polluted, yet I am thy Temple, *O God my Sanctifier*. Faithfull *Creator*, preſerve the work of thine hand; faithfull *Redeemer*, preſerve the purchaſe of thy bloud; faithfull *Sanctifier*, preſerve the temple of thine honour. *I abhorre my ſelfe and repent in duſt and aſhes*, and I conceive

conceive more griefe then I am able to expreſſe, for abuſing thy works, O *Father*; thy Word and Sacraments, O *Son*; thy gifts and graces, O *Spirit*. *Father* forgive me all ſinnes of infirmity againſt thy power; *Sonne* forgive mee all ſinnes of ignorance againſt thy wiſedome; *Holy Ghoſt*, forgive me all ſins of malice againſt thy grace: Moſt mighty *Father*, vouchſafe me thy protection: Moſt mercifull *Sonne*, grant me thy peace: moſt gratious *Spirit*, give me thy comfort, that I may ſafely, peaceably, and chearefully leave this vale of teares. *Father* poſſeſſe me of the kingdome which thou, O *Sonne*, haſt purchaſed, and thou, O *Spirit*, haſt ſealed unto mee. *Into thy hands, O Father*, who *breathedſt into mee the Spirit of life*; into thy hands, O *Sonne*, who breathedſt out thy Spirit for mee; into thy hands, O *Holy Spirit*, who *renewedſt a right ſpirit within me*, and haſt comforted my ſpirit to the laſt

gaſpe;

gaſpe, *I now commend my ſpirit*, Amen.

To the Lord Jeſus, at the houre of death.

WElcome bleſſed houre, the period of my pilgrimage, the terme of my bondage, the end of my cares, the cloſe of my ſighes, the bound of my travels, the goale of my race, and the haven of my hopes. *I have fought a long fight* in much weakeneſſe: *I have finiſhed my courſe*, though in great faintneſſe; and the crowne of my joy is, that through the ſtrength of thy grace, *I have kept the true faith*, and now I dye in it. I willingly reſigne my fleſh: I *deſpiſe the world*, and I defie the divell, who hath no part nor ſhare in mee. *And now, what is my hope? my hope, Lord Jeſus, is even in thee. For I know that thou my Redeemer liveſt, and thou wilt* immediately receive my ſoule, and raiſe up my body alſo *at the laſt day*.

day, and *I shall see thee in my flesh with these eyes and no other. My heart fainteth, my strength faileth*, my tongue faltereth: Lord let thy *Spirit of comfort* help mine infirmities, and *make supplication* for mee with sighes *and groanes that cannot bee expressed.* I submit my selfe wholly to thy will: *I commit my soule to thee as my faithfull Redeemer*, who hast bought it with thy most precious blood. I professe to all the world, *I know no name under heaven, by which I may bee saved*, but thine, my *Jesus*, my *Saviour.* I renounce all confidence in any merits save thine; I thankfully acknowledge all thy blessings; I unfainedly bewaile all my sins; I stedfastly beleeve all thy promises; I heartily forgive all mine enemies; I willingly leave all my friends; I utterly loath all earthly comforts; I entirely long for thy comming.

Come Lord Jesus, come quickly, Lord Jesus receive my Spirit.

The Hand Maids Posie, written in the end of her *Manuell.*

Birth is a bragge; *Glory* a blaze;
Honour's earths pomp; *Riches* a gaze;
Fame is but winde; *Beauty* a flower;
Pleasure a dance; the *World* a bower;
In *heaven* with thee, Lord, let me be;
On *earth*, my heaven's alone in thee.

Soli Deo gloria sine fine.

FINIS.